

THE CHRISTIAN WORKERS MAGAZINE

JAMES M GRAY
EDITOR

J. H. RALSTON
ASSOCIATE EDITOR

President Wilson's Tribute to D. L. Moody

"I was in a very plebeian place. I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."—
Reprinted from our issue of February, 1914.

Vol. XVI

FEBRUARY, 1916

No. 6



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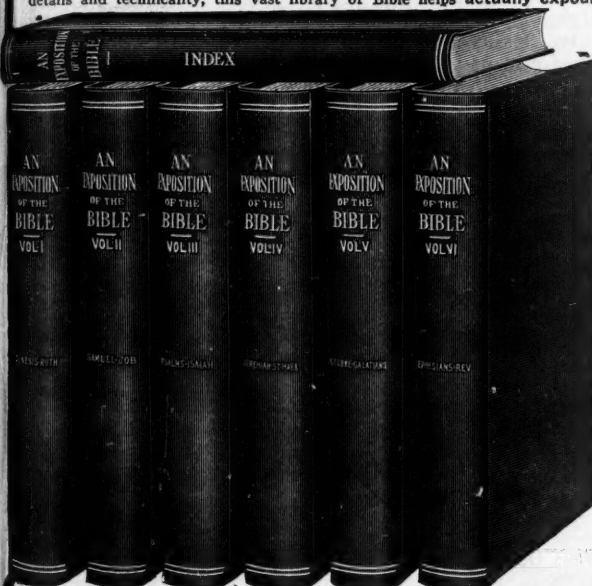
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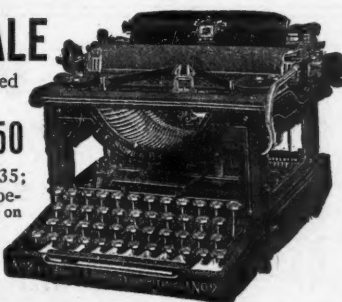
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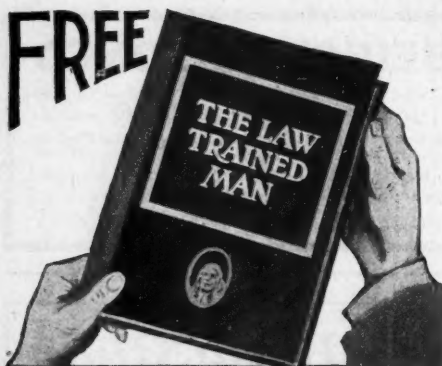
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An' watched the light of the winter days go out with his raspin' breath.

But death up here is an awful thing, how ever, how ever, it come—
To a soul prepared its flight to wing, or a soul thet stands afraid.
There comes no touch of a woman's hand, an' the lips of men are dumb;
Of them thet toil in the forest land there are few of the parson's trade.

Our hearts beat loud, an' they stifle us, but our awkward lips are still,
Fer lips thet easily learn to cuss find it mighty hard to pray;
The man who kin swamp a road about the slope of a maple hill
Kin watch a soul go gropin' out an' never kin point the way.

We kin make a path in the ice an' snow to the river's waitin' shelf,
But never a man, when a soul lets go, kin carry the load a rod;
Up here, when you pass to the night so black, you must find the way yourself,
Fer you're twenty miles from a railroad track an' a hundred miles from God.

You send us blankets, you send us grub, you send us food an' drink;
Your bulgin' barrel an' greasy tub look good to our hungry eyes.
But send us something thet comfort gives, send words to make us think;
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—Douglas Malloch, in "The American Lumberman."



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Dr. Gray has taken particular care in the preparation of this Commentary, so that the reader or student will find that it does not usually refer a second time to subjects which it has already touched upon, and that the comments do not repeat themselves to any appreciable extent. This volume is to assist the student in his study of the Bible, and it is recommended that the reading of the Bible be done in an orderly and scientific way, not in small detachments, but in large and generous portions. Beginners in the study of the Bible are carried along in such a way as not to spend much time on isolated texts or be too curious about the difficulties and perplexities it presents, but rather seek a general and comprehensive knowledge of its contents as a whole. Prayer has accompanied the study and explanation here given of every book of the inspired record, and with confidence it may be added that the Holy Spirit who has helped in the compilation, will help in the study of it in the case of all who call upon Him for His aid.

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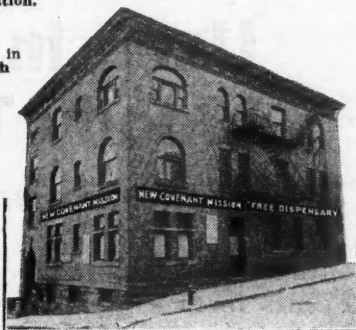
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Williamsburg Mission to the Jews

STATION A

BROOKLYN, N. Y.

THE Christian Workers Magazine

FEBRUARY, 1916

Editorial Notes

"A good man leaveth an inheritance to his children's children."—Proverbs 13:22.

This word of truth came into our mind in meditating on D. L. Moody in this his natal month. He was born February 5, 1837.

Doubtless Solomon was thinking of children of natural descent and of an inheritance that can be named in terms of dollars and cents. This also was true of D. L. Moody; but we are thinking rather of an inheritance in a higher sphere, and of children and children's children begotten in the Lord.

It has often been remarked by us, and others, that the estimate of the life-work of D. L. Moody expands with the years. Indeed an illustration of this was brought to our attention as we began to write this note.

Seated together in a Pullman, en route from New York to Chicago about a month ago, were two men, one a University professor and the other a Christian minister. They were conversing about evangelism and evangelists, and finally referred to D. L. Moody, and expressed the need of some one like him to do today the deep spiritual work he did, and wondered whether it would please God to raise up such an one.

However, his name lives and his work lives, and both are inheritances not only to us who are carrying on a part of that work and in his name in a sense, but to countless others who have been blessed by his ministry whom perhaps they never saw in the flesh.

D. L. Moody was the founder of the Moody Bible Institute and practically also "The Christian Workers Magazine," for which reason we always remember him in some special way in our February issue. Allusions to him will be found in our different departments this month, and we include among them the excellent address by Dr. R. A. Torrey, at the 25th Anniversary of the Moody Bible Institute, which has been preserved for publication on such an occasion as this.

Some time ago the Bible Institute Colportage Association sent out an advance agent to secure engagements for a lecture on "D. L.

Moody and His Work for the Prisoners," in the interest of its Prison Book Fund. After the agent had been canvassing for two or three weeks, he was asked to report on how pastors received the suggestion; and as we happened to see his letter, we think that two or three extracts will furnish an appropriate editorial for this issue which especially commemorates the birthday of that great man, and the real founder of this magazine. He writes:

"Over fifty per cent of the pastors I have met say, 'We want just such a lecture in our town; it is what the people need.' The life of D. L. Moody is always inspiring; it will never grow old.

"I find a great many pastors have 'The Life of D. L. Moody' in their libraries. Some say, 'D. L. Moody was the greatest evangelist of the nineteenth century—no man like Moody.'

"They all say that Moody did a great work for the prisoners, and for the prisons of the world.

"My eyes have been opened to the greatness of what one man can be if he lives for God alone. Mr. Moody, I am sure, did that.

"I meet people everywhere who in some way knew Mr. Moody. I went into a store to put up a poster for the stereopticon lecture, and asked the proprietor for permission to do so. He said, 'Let me see what it is first. Well, Moody! Yes, you can have the best place in my window for that name; it is near to my heart.'"

Shall we be open to the charge of lese majesté if we remark on what seems to be an inconsistency between the President's message to Congress and his address before the Columbus Chamber of Commerce in the same month? In the one he urges preparedness for war in view of a situation possible to arise at the close of the European conflict, and in the other he expresses a belief that when peace comes "we shall have guarantees that it will re-

**Preparedness
for
War**

main, and that the instrumentalities of justice shall be exalted beyond the instrumentalities of force."

Were we asked to guess as to his inner conviction we would favor that expressed in his message. So trained a thinker and so wise an observer can not very confidently believe that at the close of this war the nations engaged in it will be in a frame of mind to exalt "the instrumentalities of justice." He would know better than we, being a student of history, but we wonder if this commonly has been the outcome of international wars? If it were, how could this war be explained?

Moreover, is true repentance, the repentance not to be repented of, ever the result merely of sorrow, suffering and loss? The President is a Christian and reads his Bible, and must be familiar with Revelation 9, a chapter typical of others in the Old and New Testaments. This chapter seems to portray experiences not different from those now happening to the nations of Europe, and records that "the rest of the men who were not killed * * * yet repented not of the works of their hands * * * neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts."

The exaltation of "the instrumentalities of justice" among the nations presupposes a moral condition of mankind not yet exhibited in history so far as we are aware, and not likely to be except as the result of spiritual regeneration. Furthermore, judging by the general trend of the prophetic Scriptures the "patched-up peace" which the President deprecates, is likely to be the only kind on which the warring nations will agree. This seems probable because a greater even than the present war is scheduled for them later on (Rev. 16).

On the whole, and speaking only from the human point of view, the language of the President's message to Congress offers a more comfortable basis of feeling than his more optimistic utterance to the Columbus Chamber of Commerce. It will be as well for the United States to be prepared.

If we call attention in this way to recent revelations about the vice baby farm in Baltimore, it is not to sneer at that city as though we were cleaner and more virtuous

Lewd Dressing than they. As a matter of fact, all our large cities are doubtless on the same level of morality, and so far as recent outbreaks are concerned, we are inclined to place no small share of the responsibility on the way in which our young women have come to dress. If they insist on going to their shops and factories, and stores and offices arrayed in clothes short at both ends, and skimpy in the middle, they may expect

to attract the unworthy attention of ungodly men and to inflame their passion to direful results. There was a time when mothers might be appealed to on behalf of better things for their daughters, but now-a-days such questions of morality seem to be dealt with by organized societies. Is there not here a broad field for our women's clubs? Why do they not undertake a campaign for modest dressing, themselves setting an example of great potency? We venture to say that if a radical reform is not brought about in this matter, and speedily, our country has to hear of a carnival of vice which will make our ears tingle beyond anything we have yet known.

And the end is not yet. What of the physical consequences of going through the streets half clad in this wintry weather? What about undermining the health of the women of this generation? What about the weakness of the children that may be born of them? Has the medical profession no voice to raise about it?

It is worth noting that every once in a while a warning voice is raised in conservative quarters against the encroachments on our body politic by the Roman Catholic hierarchy. Last month it was "The Methodist Protestant" which spoke of conditions in Baltimore, Washington, and elsewhere, and a little earlier a representative of the Methodist Episcopal Church (South), a fraternal delegate at a California conference touched on the same theme. These authorities say that in many of our cities 80 per cent of the teachers in the public schools, the clerks in the public offices, and the officers on the police force are under the domination of Rome.

The situation recalls the experience of Boston citizens some thirty years ago, who woke up one morning to find that Swinton's "History of the United States" had been dropped from the textbooks of the schools, because of a footnote it contained which told the truth about Papal "indulgences" in the pre-Reformation period. Further investigation brought out the fact that both as to the teachers in the schools and the membership of the school board, the whole municipal educational system was controlled by the hierarchy.

A three-year war followed in which Anti-Roman Catholicism conquered, but at a heavy cost. In the conflict almost all the newspapers of the city united with the Protestant churches of all denominations, orthodox and heterodox, and yet the victory was close. The history of that conflict is invaluable and should be rewritten and preserved in a form available for emergencies in other places.

We conclude with a quotation from the "fra

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ernal delegate" above referred to: "Regarding the character of any one denomination, we can only mean disaster to allow it such large control in our public schools and federal offices. The danger from the teachers is vastly more than that of federal officers. Nothing will remain permanent in our civilization which is opposed by the teachers in the public schools. It is too much to expect that the effects of the teaching of children during five days of the week from the ages of five to thirteen will ever be overcome. It should be the duty of the public to see to it that boards of education should not allow the dominance of any denomination in the teaching force of the public schools; and this should especially apply to any denomination that prohibits its children from attending the public schools where it is possible to establish parochial schools. Any person who believes that the public school and the public school system are wrong, should be thereby disqualified."

On December 2, 1873, the Reformed Episcopal Church was organized by the Rt. Rev. George David Cummins, D.D., Bishop of Kentucky, and certain other ministers and laymen of the Protestant Episcopal Church. As they put it, it was, in a word, a protest against the Romanism that for a long while had been rearing its head in the church to which they belonged. The movement did not get as good a start as was hoped for and expected, because certain leaders who had been depended upon for co-operation hesitated at the last moment to throw in their interests with it. One of these was the distinguished Dr. Stephen H. Tyng, rector at that time of St. George's Parish in the city of New York. It is a singular coincidence that more than forty years later, his successor in the same parish, and in the same locality, should have occasion to express himself on the same subject much in the same way that Dr. Tyng was wont to do. In his annual parochial report for last year, he says:

"St. George's Church has stood for a hundred years for evangelical Protestant Christianity. Hence it has a peculiar right to protest against this ominous and Romanizing tendency in the Church at large and in this city. The laity should be warned and aroused to the fact that there is a 'Catholic' party, and that it is striving vigorously to devitalize the true Protestant character of the Episcopal Church.

"We should insist that if our Catholic friends cannot stand our atmosphere, they should move. We should make use of every opportunity to unite with other Protestant

communions in the interests of spiritual common-sense and efficiency. Not until we achieve far more unity than we have today will we receive the recognition of that great and growing congregation now outside the churches.

"Our attitude toward other communions is at fault because, whenever the great and most important subject of Christian unity is discussed, the advocates for the word 'Catholic' are unfortunately permitted to represent the Protestant Episcopal Church in a way that seriously misrepresents it.

"Thus it is that through them our attitude toward the Roman and Greek Churches is one of obsequious nervousness, and our attitude toward the Protestant communions close at hand and closer at heart, is one of affable condescension. Concession is sought from one and coercion is demanded from the other."

The immediate cause for this pronouncement was the resignation of several leaders from the Board of Missions of the Protestant Episcopal Church because that body agreed to send representatives to the Protestant Conference at Panama. Among those who protested are some twenty-four clergymen of that church in New York, including the Rector whose words we have quoted and whose church claims a membership of 5,000. We congratulate him and his associates on their protest, and trust it may result in something worth while.

We take pleasure in publishing the following:

"There are thousands of Christian people in America who have received great blessing from the life-work of Charles H. Spurgeon; and now that the institutions he established are in need of funds, specially the Pastors' College and the Colportage Association, two very useful agencies for evangelizing Great Britain and the world, I feel constrained to appeal to American friends to send a contribution, large or small, for their support in these terrible times.

"Not less than \$8,000 a month is needed to meet the expenses of these institutions. If you will trust it to me, I will seek to apportion it where the need is greatest.

"Mr. E. J. Wigney, Manager of the London and South-Western Bank, Golder's Green, London, N. W., has consented to act as treasurer of this fund, and will acknowledge the receipt of your offering, whether you send it to him or to me.

"A. C. Dixon.

"Metropolitan Tabernacle,
Newington Butts,
London, S.E., England."

D. L. Moody's World-Wide Influence

[The Moody Bible Institute always observes Founder's Day (February 5). Last year one feature was a social supper, after which students, from different parts of the world, were called upon, impromptu, to speak of D. L. Moody's influence on their lives. The following are some of their testimonies.—Editor.]

CHIPPEWA INDIAN

Speaker, Robert D. Agosa

"SOME years ago, a word came in our country that there was a giant somewhere in the United States and that with his long arms he could reach many thousands of people. My grandmother used to tell us about the giants. But the way she told it, it seemed a dreadful thing to have them around. I could not get over the feeling that a giant was somewhere. So I asked to know more fully about this being, for fear he might come to us some day and destroy our country. I was told that there was a great preacher named Mr. Moody, who was like a giant and with his powerful lips in preaching the Word of God he could bring many thousands of people into the hands of our Saviour, Jesus Christ. In one of my travels out west, going to Grand Junction, Colo., an agent came to me with an armful of books, and I noticed on one of the books the name of D. L. Moody. This brought to my mind once more this giant, so I bought the book and have been reading it through and through. This book contains his life, and his sermons, and it is the book that I cannot get along without, and it brought me to the Institute."

MEXICO

Speaker, Joseph P. Rosado

"So far as I know, the influence of Mr. Moody in Mexico has been chiefly through his book, 'El Camino hacia Dios' ('The Way to God'); though some of his sermons at times were translated and published in the evangelical papers, and narratives of his history have been drawn from pastors or missionaries.

"The book, 'The Way to God' led many souls to Jesus, and many believers to a fuller consecration; and it is not seldom that the pastors receive letters from brethren up in the mountain towns or down in the valley farms, asking, really begging to get the book so dear to them. They have the Bible, but considering their ignorance and lack of culture, they need some simple and clear explanation of the Word, like Mr. Moody's.

"When I was but nine to twelve years old my mother sent us boys every Sunday (for she is a Seventh Day Adventist), to sell or give to those who could not buy, 'The Way to God,' 'The Pilgrim's Progress' and some evangelical literature, through the streets, squares, markets and in front of churches. I hardly knew what I was selling, but I know well that Mr. Moody's book had the pre-

ference for I got one or two cents for each one I sold.

"The Mexican people in general are ignorant as to who Mr. Moody was, and yet they heartily say to the young theological students, 'Be a Moody, a Spurgeon, or a Wesley,' for these are three servants of God loved by the people though unknown to their minds. In our class in homiletics in Mexico, the most lively student or the one who succeeded in bringing the message as our teacher wanted it, was called for the next few days a Moody or a Spurgeon. This showed no disrespect, but indicated that to the theological students in Mexico, Mr. Moody and Mr. Spurgeon are the symbols of active, consecrated and efficient servants of the Lord.

"However, the necessity is felt, as far as I can understand, of more of the works of Mr. Moody, and a short biographical sketch of his life, translated into Spanish. This, if I am not mistaken would be a great blessing to the native pastors and preachers, in the method of Bible exposition; to the people, in giving for their reading and meditation the works that have been a blessing to those who can read the English language; and to the theological students in giving them the fire and consecration of the great man who founded our beloved Moody Bible Institute."

IRELAND

Speaker, Anna B. Palmer

"The name of Mr. Moody has been a familiar one to me from my earliest childhood, as my grandfather, who was a sea captain, attended the meetings of Moody and Sankey in Bristol, England, and although he was only a few days in that port at that time, yet he received great blessing from them, and in later years, when I remember him, he spoke often of them.

"There is one instance I should like to mention. A young man in Coleraine in the north of Ireland thought he would like to attend the meetings of Mr. Moody, which were being held in a tent, and have some fun. He accordingly filled his pockets with little new potatoes, about the size of marbles, intending to throw them around and disturb the meeting. He was not long seated, however, on a back seat, when the Spirit of God gripped him, and he forgot all about his fun, forgot his potatoes and was saved that night. He was poor and unable to get an education, but he had lots of push, so he worked his way through the local academy, then through college, and finally took his degree. At the present time he is

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one of the most active, earnest, enthusiastic and spiritual ministers the Presbyterian Church has in Ireland. His is only one of the many lives that were influenced by Mr. Moody there.

"The Irish Evangelization Society was founded as a result of Mr. Moody's work and today has its staff of evangelists going up and down the country, preaching the gospel and winning hundreds of souls every year to the Master.

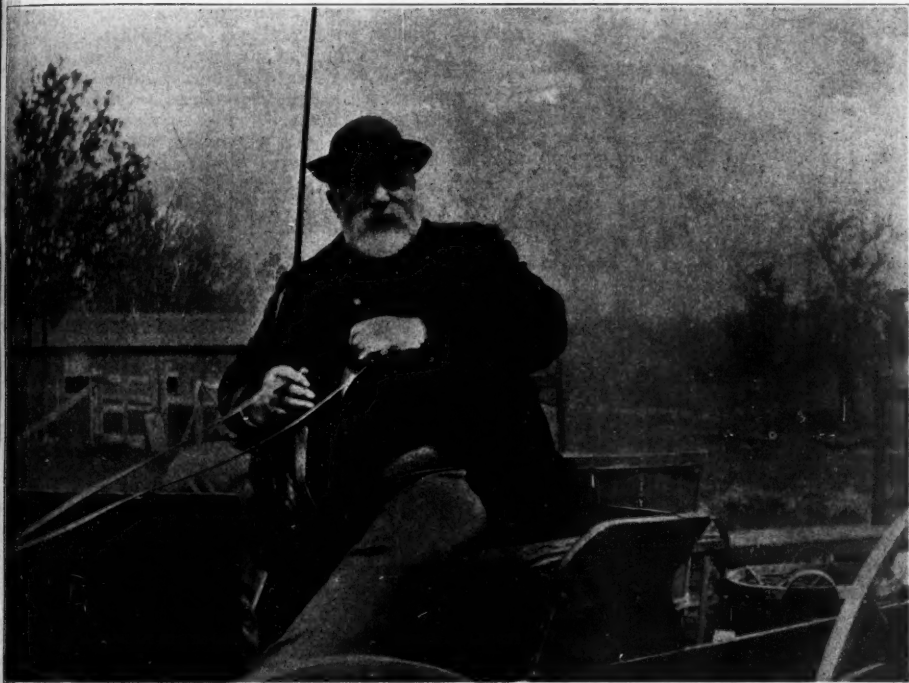
think it can truly be said of Mr. Moody, that 'although dead, he yet speaketh.'"

NORWAY

Speaker, Olaf Bjelland

"In speaking about D. L. Moody's great influence in my own land, Norway, I shall mention two things.

"First, his influence through preachers. As I was very much interested in Christian work,



A Snapshot of D. L. Moody in Northfield.

"One lasting memento of Mr. Moody's visit to Ireland is the Sankey hymn book. It is to be found in almost every Protestant home in the north at any rate, and although we were stiff Presbyterians, and some of you may know how bigoted Irish Presbyterians can be, yet in our own church, we always use the Sankey hymn book.

"In looking up a few facts about Mr. Moody's life, I discovered that it was in Dublin that the words were spoken which meant so much in his after life, 'The world has yet to see what God can do with, and for, and in, and by the man who is fully consecrated to him.' As I look around on this company today and see men and women gathered together from the very ends of the earth, I

I went to many meetings and Bible conferences, and as I heard the different preachers, I noticed that Mr. Moody's name was mentioned time and again from the different pulpits by the different preachers. Often I heard them say, 'Mr. Moody used to say so and so,' also his illustrations were much used.

"Secondly, his influence through books and literature. I will call your attention to three books which I have read and from which I have received great blessing. These books are as follows: 'The Secret of Power,' 'Sermons by D. L. Moody,' and 'The Life of D. L. Moody.' The last one was most interesting for a boy like me. I shall never forget the impression I got from reading about his Sunday-school work, but when I read about the

Moody Bible Institute in Chicago, a wish came to my heart that I might have the opportunity to attend this Institute. God saw my wish and I praise Him for leading me here. In short, Moody's books and literature are spread over the whole country. The people know Mr. Moody as a wonderful man, but he had a wonderful God."

NORWAY

Speaker, Gunnar Nesse

"Mr. Bjelland spoke to you of D. L. Moody's influence through the Norwegian literature. I wish to speak of an individual who came in touch with Mr. Moody's work and who has proven to be a great blessing to the Norwegian people in this country and in our homeland. His name is Albert Lunde.

"He, like most of the Norwegian people, came to this country as 'a greenhorn' but God who is no respecter of persons had great plans for this man. Here in Chicago he was led to accept Christ by a Moody student, and afterward he attended the Moody Church very often, which he liked, and where he got a great vision of God's grace. He now began to witness to others what God had done for him, and his testimony was carried to the hearts of the people by the Holy Spirit. Feeling led now to give his whole time and life in the service of God for the salvation of his fellowmen, and to equip himself better for that service, he entered the Mt. Hermon school where he stayed for six months, which was very helpful to him. After leaving the school he received many invitations to hold meetings among the Norwegians in this country and where God greatly used him in the conversion of many souls.

"He soon went home to Norway, where a mighty revival started and hundreds of souls received the Lord Jesus Christ as their personal Saviour. The largest auditoriums soon proved to be too small for his audience, and I can surely say that he is the greatest evangelist Norway has had.

"Last summer Dr. A. C. Dixon of London, England, in co-operation with Albert Lunde, held evangelistic meetings in Christiania, and he said that Lunde reminded him very much of D. L. Moody, both in his preaching and personal life.

"The Norwegians think very highly of Moody and his work, and his books are loved everywhere. I want to give my personal testimony that I thank God that He led me to the Moody Bible Institute, and that it was the means of leading me out of many delusions in which I was entangled."

THE NETHERLANDS

Speaker, John A. Dekker

"It would be easier for me to talk to my

own people in Holland about the life and works of the late D. L. Moody than to give you here a testimony about his influence in Holland. Mr. Moody visited Holland but once. He spoke in the city of Amsterdam and of course as he spoke in English, his language was interpreted.

"Before I entered this country the name of Mr. Sankey was more familiar to me than that of Mr. D. L. Moody, because many of the hymns which Mr. Sankey used during the great campaigns with Mr. Moody all over the world were translated into our language. These songs are yet highly favored in our country, and are used by Y. M. C. A. tent meetings and other evangelistic gatherings. Often when I sang these songs and noticed the name of Mr. Sankey below these hymns, I thought who could that person be, because from his name I could see that he was not a Hollander. Then they told me that Mr. Sankey was a great evangelistic singer during the campaigns of D. L. Moody, and then I asked who D. L. Moody was and they told me, 'A Great American evangelist'.

"I am thankful to God to be led through the influence of the late D. L. Moody to come to this Institute, where I may learn to know more about Jesus Christ, my Saviour and Redeemer."

NEW ZEALAND

Speaker, W. Irvine Blair

"It seems very appropriate that 'God's own servant,' Mr. Moody, should have some influence in New Zealand, the land that is so commonly known as 'God's own country.' His influence is potent and extends to a great length. I have heard several anecdotes about his shoe-selling days, and his saying, 'The world has yet to know what God can do with a man wholly surrendered to Him,' is freely quoted. In New Zealand, however, the emphasis is laid on the latter clause, 'A man wholly surrendered to Him,' and thus Mr. Moody's influence is constantly felt in deepening the consecration of earnest Christians throughout the land. Their ideal is 'to surrender to God' not to 'let the world know'.

"Mr. Moody's sermons are well known throughout the land, and I should think are among the most popular, at any rate you see his books everywhere. I remember one time a student from the University came to the district, in which I was resident, to preach. His sermon was splendid and his delivery of a superb, the language was descriptive, dramatic magnificent and entrancing, and the audience went away wondering. One member of the audience went away to his bookshelves still wondering, wondering whether he had not read that sermon previously in Moody's collection. He did not find it among Moody's books.

life and he did find it in Spurgeon's, and he told me afterwards, 'I knew it was either Moody's or Spurgeon's.' This illustrates what I have been trying to tell you of Moody's influence in New Zealand. It is still felt, and his sermons were constantly being read. This young man knew it was either Moody's or Spurgeon's.

"In Dunedin, my native city, is a little group of worshippers known by the general public as 'The Choral Hall Crowd.' They have caught Moody's vision of what is in the inspired Word and they preach it, and it only and alone. There many of the various sects in the town gather, because there they can do personal work and worship the Lord in service. And, wonder of wonders, they have a Bible Institute student for their pastor!

"Two years ago, when I was considering the advisability of coming to United States of America to Moody Bible Institute, I went to the home of the pastor under whom I was then worshipping and told him of my hopes. He knew very little about Moody Bible Institute, but he went to his bookshelves and brought down a large copy of Moody's biography, and together we read some pages of it and soon found out what we wanted to know. Again you see how that Moody is found in the bookshelves of the libraries of the country.

"I believe that the most apt way of forming a conception of Moody's influence in New Zealand would be to picture all this mighty influence gathered into a building, a temple, a Westminster Abbey, and placed over Moody's grave, then let us write on his plain little tombstone, 'If you seek a monument, look around you.'"

NEW ZEALAND

Speaker, Trevor V. D. Dillon

"I am glad to represent a country that loves and honors great men—men of renown, and men filled with the Holy Spirit. D. L. Moody is no exception, for he is known throughout the length and breadth of the land. His sermons often form the material from which many of the ministers obtain their discourses. His illustrations are extensively used, and one frequently hears such expressions as, 'D. L. Moody in one of his meetings said,'—'This story is told of D. L. Moody,' and so forth. "Then again, the religious and the secular press frequently quote from his books and sermons. Furthermore, New Zealand is still conservative enough to favor the use of that wonderful collection of songs so widely used by Moody and Sankey in their campaigns. If Dr. Towner were not sitting before me, I would tell you the New Zealand Bible Classes, Christian Endeavorers, Missions, etc., know how to sing 'Hold the Fort'—'Let the Lower Lights be Burning,' etc., and Dr. Towner, 'If ever you desire to hear singing, just pay a

visit to New Zealand.' (Dr. Towner's reply, 'O, I hear enough of you fellows over here'.—Laughter.)

"During recent years, New Zealand has been visited by many great preachers and evangelists, some of the last named being the Torrey-Alexander, the Henry-Potts, and as late as 1913, the Chapman-Alexander party. These evangelists frequently employed the stories used by D. L. Moody in making their appeals more forceful. Dr. Chapman, in particular, used Moody's illustrations very often, these illustrations being (in a large measure) the means of my coming to the Moody Bible Institute.

"Today my heart gives voice to praise and thanksgiving to God for the influence of D. L. Moody upon my native land, and for the privilege and honor of being a student in this sacred place, bearing the name of its revered and honored founder.

AUSTRALIA

Speaker, Charlotte M. Evans

"I spent the earlier years of my life in the northern part of the State of Victoria. We lived in what is called the Mallee District, a large belt of eucalyptus scrub.

"The nearest town and railway were over 20 miles distant and there were no church services within 15 miles. But into our home there came 'The Christian Herald' and other religious magazines. These often contained sermons by D. L. Moody, and incidents in his life and work which I always read, and I sometimes wished that I could be a D. L. Moody. I also wished that I might know Moody's God. It does not take long for a seeking Saviour and a seeking sinner to meet and before long the Saviour found me. I had no idea at that time that I should ever be a student in the Moody Bible Institute. My father belonged to the Church of England and had not a very good opinion of people of any other denomination, but I often heard him speak of Mr. Moody and his work.

"Mr. Moody is frequently spoken of from the pulpit and from the public platform, and the 'Moody and Sankey Hymn Book' is still used in a great many of our churches, especially for the evening service. I am quite sure that in the 'Land of the Southern Cross' Mr. Moody's influence is widely felt. I have heard Mr. Moody spoken of as a 'self-made' man but I have come to think of him as a 'God-made' man. I thank God for the influence of this man's life and for the privilege of being in The Moody Bible Institute and sharing the fruits of that work."

AUSTRALIA

Speaker, Stanley Eaton

"It is with great joy that I bear testimony

to D. L. Moody's influence in New South Wales, Australia.

"When contemplating training, being undecided as to what course to take, my pastor having a good knowledge of the life and work of D. L. Moody, very strongly advised me to enter the Moody Bible Institute. It was my pastor's knowledge and testimony of Mr. Moody which led me to decide to enter this place.

"The many references from home pulpits to D. L. Moody, from time to time are most refreshing, interesting and stimulating. My pastor, when speaking of Dr. J. Wilbur Chapman and his wonderful work for God in Australia, said that 'it seemed as though the mantle of D. L. Moody was resting on Dr. Chapman.'

"Much more could be said concerning Mr. Moody's influence upon the lives of many in Australia, but let this brief testimony be accepted from one whose heart is filled with praise to God for the influence and power of that mighty man of God, D. L. Moody.

ARMENIA

Speaker, Y. P. Balian

"When I was asked to give some information as to Mr. Moody's influence in Armenia I thought I had little to say, but when I recalled the past I found a great deal that could be spoken of. It is certainly a misfortune for us not to have had Mr. Moody personally visit our country, that we might have the privilege of listening to his God-given messages; but he has visited us and has sent his messages to our country in various ways, some of which I will mention briefly.

"His life of consecration, prayer, and devotion has surprised many, and has set an example to be followed. The example of his courage and activity has moved some weak Christians to come to the front in the Christian conflict. That he was so wonderfully used in the Master's hands, notwithstanding the fact that he was not a highly educated and ordained minister, removed to some extent the idea that only pastors and ministers must preach the gospel, and now there are a number of Armenian lay-preachers who are working mightily in the King's business.

"Mr. Moody's books have had a great deal of influence on Christian minds and hearts. Almost every preacher and many laymen have on their shelves his books, which are valued equally with those of Spurgeon, F. B. Meyer, and R. A. Torrey. I can remember the names of his smaller books, as:—'The Pleasure and Profit in Bible study,' 'Men of the Bible,' 'The Overcoming Life,' and others which I read four years ago while in college in Iconium. These have helped me in my Christian life, as his various books have helped many others.

"His sayings are quoted from almost every pulpit and in many religious papers. On some occasions when a question is raised on any Bible doctrine, Mr. Moody's opinion is generally sought in regard to the matter. His methods of evangelization are adopted by many evangelical churches.

"Furthermore the Moody Bible Institute has been a means of blessing in some measure to Armenia. This has come through two channels; viz., through missionaries who are graduates of this Institute, and through the correspondence course of the Institute, which I will try to get more of my friends interested in, because there are very few that take up this course. We praise the Lord for Mr. Moody's life and for all men of God who hold to the Bible as the inspired Word of God, and who work with enthusiasm for the advancement of His Kingdom."

TURKEY IN ASIA

Speaker, Luther H. Aleppoian

"Dwight L. Moody is remembered and revered throughout the Christian world, as a great and powerful preacher of the gospel message, as a true and faithful child of God; yea as a matured Son of God. We Armenian Christians do respect him, not because he was a great human having a common sense only, nay, we do honor him, because he had a divine sense. Then he is precious to our souls, because he was a man of God, strong in the Lord, and in the power of his might; yea, filled with the power of the Holy Ghost.

"D. L. Moody's true Christian character and spirit-filled life have placed upon us an obligation moral as well as spiritual. Let us mention briefly his influence upon the churches (members of Christ's body).

"First, he stands for the true ministry of the gospel. D. L. Moody is an ideal example of a true gospel messenger and minister. The very moment that he began to know his Master in the power of His resurrection, he commenced to proclaim His message, and the more he had of that ultimate fellowship with Christ, the more he could preach the gospel of his risen Lord. Hence it is not wonderful that he ministered, because he had come on this earth like his Master 'not to be ministered unto, but to minister,' and here we are finding one of the jewels of his life. Mr. Moody says, 'O Christians, you preached about Christ and not Him. You are after being ministered unto, and not to minister. Come on, first of all know Him in the power of His resurrection, and then begin to preach by your life and word; come on I beseech thee, humble yourself for your Master's sake, and follow in His footsteps.'

"Second, he stands for biblical theology. D. L. Moody speaks with his own example that it

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is not needful to spend years in the colleges and theological seminaries in order to get theology; but it is needful to spend hours kneeling down at the foot of the Cross, and to look unto Him; and at the same time search the guidance of the Holy Spirit, then you shall have your theology.

"Third, he stands for fully surrendering unto God's will. Although I have not seen personally any one converted in my country through reading his sermons, may I tell you, we find one of the precious jewels in his sermons, yea, in his life. A life fully yielded to the will of God is more blessed than a hundred converts, who are babes in Christ, 'yet carnal' in some degree, because of the limit of their spiritual power of apprehension. D. L. Moody speaks by his life that there is a place in God which every true Christian fully surrendered to the divine will shall attain, and then be a channel through which He will pour out His Holy Spirit upon humanity. It is impossible to explain thoroughly what God Almighty has done through D. L. Moody to humanity, only eternity will tell. Therefore to be faithful unto his Father, whom he loved, and see Him beyond the clouds with a glorified body is the prayer of Armenians."

CHINA

Speaker, Miss Hie Ding Ling

"It gives me the greatest pleasure to have this opportunity to tell you of what Mr. Moody has done for China. He was a dear friend of my late father who was a minister to Christ in China. The friendship was formed entirely upon correspondence having the facility of some English speaking friends as interpreters. One could never realize that such an intimacy could exist without seeing each other personally, and being located so far a distance from each other. In spite of all these difficulties my father kept right in close touch with Mr. Moody and even all his work done in America, which had been illustrated and recorded in the different Chinese church papers and magazines. It was through Mr. Moody's direct influence that my father founded four churches near Foochow city that are supported by the native Chinese now. That deep inspiration of Mr. Moody's wonderful work for the Lord had always been expressed continually by my late father's career.

"From my father's interest in Mr. Moody, I became acquainted with him through the various views of his pictures in the Chinese newspapers ever since I was a little girl. I was then convinced that I must not miss to see him or his work if I should ever go to America when grown up. No one could ever predict that this dream should become true,

and I am now, seeing him vividly by his work manifested in this Moody Bible Institute during my three and a half years' stay in this Institution. I regret very much that I am not able to take a full Moody Bible course of study owing to my busy medical work over in the college of medicine, University of Illinois, where I expect to graduate this June. However, I could always bring this very thing home with me from the Institute, that is that deep inspiration and Christian spirit, which Mr. Moody has left behind him to the Institute, and I venture to say that this is the very thing China needs to be influenced. There are widespread work and activities done by the missionaries in China, who have been students of the Moody Institute, as well as some of the native Chinese through indirect influences, but time will not allow me to mention them here.

"The following quotation from Confucius could be applied admirably to Mr. Moody: 'All embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen and people all reverence him; he speaks and all the people believe him. He acts and the people all are pleased with him. Therefore his fame overspreads the Middle Kingdom and extends to all nations of the world. This man is a man of God.' And I would add this, 'that because he is so fully occupied by this Holy Spirit, he is able to win millions of sinners to Christ and to inspire every Christian worker with broader work under his influence.'"

THE PEACE OF GOD

By Benjamin C. Kelly

The peace of God—how fathomless and wide!
Will aught disturb its calm tranquillity?

Yea, tho' destruction come it will abide;

In wreck of worlds, and earthquake shock
'twill see

No terror discompose its peaceful rest,

E'en death, and sorrow's tear, will not dismay;

Nor passion burn within a fever'd breast;

But self-composed throughout the endless day.

God's peace—oh wondrous thought! Will
such fore'er

My spirit keep, in infinite repose?

Will neither fear, nor death, nor gloomy care,
My heart and mind o'erwhelm? Tho' hell
oppose,

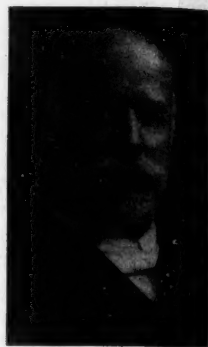
Oh, praise His name! His grace will never
cease,

For God through Christ will keep my soul
in peace.

What The Moody Bible Institute Has Stood for During the Twenty-Five Years of Its History and What It Still Stands for Today

By Rev. R. A. Torrey, D. D.

An address delivered at the Twenty-fifth Anniversary, February 5, 1911,
stenographically reported and now first published



R. A. Torrey

WE ARE gathered here today to celebrate the twenty-fifth anniversary of the beginning of The Moody Bible Institute. I do not know that the Bible Institute began twenty-five years ago today; I do not know when it began. It began before that in the mind and heart of D. L. Moody; yet it did not begin then; it began away back in the eternal counsels of God, for I believe, if there was ever an organization on this earth besides the Church of Christ, which is the one organization, ordained of God, planned of God, brought into being by God, it is the Moody Bible Institute! I believe that with all my heart. I believe it was begotten of God at just the time when it was needed in this world's history.

My subject this morning is, "What the Moody Bible Institute has stood for during the twenty-five years of its history, and what it stands for today." For the Moody Bible Institute today, under the presidency of Henry P. Crowell and the deanship of James M. Gray, stands for exactly the same things it stood for under the presidency of D. L. Moody and the superintendency of Reuben A. Torrey. The Moody Bible Institute has been **one**, the most intensely and unchangeable **one** of any institution upon earth, from its first session until this present day. Find my text, and you will find substantially what I have to say about it.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or handling aright) the word of truth." 2 Timothy 2:15.

That text has been the motto of the Moody Bible Institute since its beginning. I do not know who adopted it as the motto; but from the very first printed matter that went out from the Institute, that text stood at the top of it all. The Institute has lived up to that text. As I have gone around the world I have

heard that text called out from docks as I pulled into them the first time; all over the world where students of the Institute have gone, I have heard it shouted in unison by thousands of people at once, gray-haired men and gray-haired women, and men and women in the prime of life, young men and young women, and boys and girls. I have heard it in Australia, New Zealand, Tasmania, England, Scotland, Wales, Ireland, and other far-off parts of the earth. But better than the shouting of it, the text has been lived out by thousands of men and women who have gone out from the Institute to proclaim Jesus Christ in almost every inhabited spot on the globe.

The text sets forth six things: First, that **a Christian should be a student.** "Study to shew thyself approved unto God." I do not know that he should be a student as indicated in the word "study," for in the Revised Version it is more correctly translated, "Be diligent." The necessity for his being a student is found in the latter part of the text, where we are told we must handle aright the word of God, and we certainly cannot handle it aright unless we first study it carefully. The text sets forth in the second place that **the true Christian is to be a worker.** "A workman that needeth not to be ashamed." He should be a worker, not a shirker. In the third place, the text sets forth that **the Christian must be diligent, faithful in his study and in his work.** In the fourth place it sets forth that **the one Book he should study, and the one instrument that he should use in this work, is the Word of God.** In the fifth place, it sets forth that **one must be very careful how he studies the Book, and how he uses the instrument.** In the sixth place, it sets forth that **in both his work and in his study he should have his eye not upon the applause or pleasure of man, but upon the appreciation of God.** "Study to shew thyself approved unto God."

I believe that text sums up the history of

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the Moody Bible Institute, and I hope it states its future. Starting out from this text, and never losing sight of it from start to finish, I am going to try and state the things for which the Moody Bible Institute has stood from its first session to the present moment.

I. The Institute and the Bible

First of all, the Institute stands for the **divine origin, the absolute inerrancy, the matchless power, and the perfect sufficiency of the Bible, the Word of God.** There has never been a teacher in the Institute who did not believe that the Bible was the very Word of God; not merely that it contained the Word of God, but that the Bible was the Word of God. While we admit that God in times past spoke to the various writers of the Old and New Testaments in divers manners and at divers times, nevertheless we have stood for the fact that God is the real author back of the human instruments.

The Institute has stood for the absolute inerrancy of the Bible. As far as I know there has never been a teacher who has stood upon this platform, as a regular member of the faculty or otherwise, who has had one single doubt about the Bible being absolutely without one error, scientific, historical or doctrinal. While we have held from the start that the Bible was not given to be a scientific treatise, but for a far higher purpose, we have also held that wherever the Bible does make any statement that touches upon science, that statement is absolutely exact, correct and inerrant, as the Bible was originally given.

The Institute has stood for the matchless power of the Bible. Every member of the faculty has believed, and known that there is a power in that Book that there is in no other book, a power that there is in no all of the other books in the world put together, to gladden human hearts, to beautify human lives, to ennoble human character and to lift men up to God! We have believed and we know that that Book is the instrument God has provided to convict men of sin, God's looking-glass in which we may see ourselves as we really are, as God himself sees us. It is God's instrument to regenerate man, the seed, which, dropped into the human heart, quickened by the power of the Holy Ghost, results in the transformed life. It is the instrument to make our hearts and our lives pure, to bring joy to the heart, to keep us back from sin and save us from error, and make us wise with the wisdom that counts for time and eternity. The Institute has stood, and by the grace of God always will stand, for there being a power in that Book to lift men up to God that no other book has; and therefore that the Book must have come down from God, in a way no other book ever did.

The Bible Institute has stood for the perfect sufficiency of the Bible. That includes two things. It means first, that we need no new Bible, that the Bible which we have is perfectly sufficient. The destructive critics, in their self-confidence, are telling us that they are leading us into a new Bible country, that they will give us a new Bible better than the old; but the Bible they would give us is not better than the old, it is not as good as the old, it is decidedly inferior to the old, and the measure of its inferiority is the exact measure in which it departs from the old Bible. It also means that we believe that no other book but the Bible is needed, that the man who studies and masters it, and knows how to use it, is equipped for all the work a preacher or teacher or any man of God has to do in this world; that we need absolutely nothing in addition to the Bible. The man who knows his Bible is thoroughly equipped for all the work a preacher, a missionary, an evangelist, a personal worker, or any Christian worker has to do, even though he knows no other book; but the man who reads every other book but the Bible, and does not know the Bible, is thoroughly unfit for Christian work. There is a power in that Book to draw men and women to hear the Word; there is a power in that Book to hold men and women after they are drawn; there is a power in that book to affect men and women after they are held, that is utterly lacking in all the other books, ancient and modern, in the world, put together.

D. L. Moody's Popularity and the Reason For It

I saw a striking illustration of that in this city during the World's Fair. At that time we had a Congress of Religions in Chicago, and from the papers one would have judged that it was the only thing going on at that time in Chicago. A gifted literary man, a prominent representative of one of our great denominations, was invited to come to this Congress and present a paper. I will not describe his subject, because I have no desire to be personal, though he tells the story on himself, and perhaps would not object to my doing so; but the general feature of the paper was, "New Light on the Old Doctrines." He prepared his paper with ability and labor, and when he had it as perfect as he could make it, he sent it to some of his friends, thinkers and literary men in New England, to read and criticize. They made their criticisms and sent it back to him; then he reworked it, adopting as many of the criticisms as approved themselves to him. Then he sent it around for further criticism. The further criticism was made, and it was sent back to him. He made his paper over a third time, adopting certain

of the new criticisms, and at last the paper was as perfect as man could make it. He came on to Chicago for the opportunity of his life, when he was to address the great thinkers from all the nations of the earth at the Congress of Religions.

It was at eleven o'clock in the morning over across the river, near the Lake Shore. He stood back of the door as the hand of the clock approached the hour of eleven, and just at the appointed time he opened the door to face his magnificent audience. It was the opportunity of his lifetime. He came out and faced his magnificent audience, composed of eleven women and two men. He was one of the greatest thinkers in one of our leading and best denominations.

That same day there was not a building in Chicago that would hold at any hour of the day or night the crowds that flocked to hear one man who did not possess even a common-school education—D. L. Moody, the man who knew but one Book, and that Book the Bible.

On Chicago Day at the World's Fair, when all Chicago was going down to Jackson Park and this north end of the city was to be deserted, when the theaters did not dare open, for they knew they would have no patrons, Mr. Moody said to me, "Torrey, get the Central Music Hall, and we will have continuous meetings from nine o'clock in the morning until six o'clock at night."

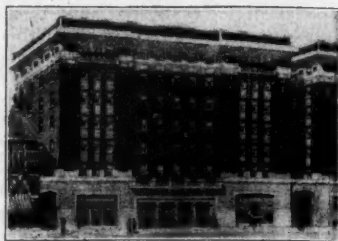
I said, "Mr. Moody, are you crazy? Everybody in Chicago is going to Jackson Park to the World's Fair, you will not have a corporal's guard at this end of the town; and anyhow, from nine o'clock in the morning to six o'clock at night—that is crazy."

Mr. Moody said, "Torrey, do as you are told." Torrey did as he was told. He engaged the Central Music Hall from nine o'clock in the morning until six o'clock at night, for continuous meetings.

I was on the program at the noon hour, and went down a little before twelve o'clock, thinking I would have no difficulty in getting in. But I found the hall packed to the topmost gallery, a great crowd in front of the building, the vestibule packed, the street packed in front of it, and if I had not gone around and climbed in through a back window they would have lost their speaker for the hour.

From nine o'clock in the morning until six o'clock at night that place was packed, the vestibule was packed, and the street in front was packed with people who were trying to get in. Why? Oh, he did not know many books, but he knew one Book.

The last time Mr. Moody was in this city for general meetings, I had gone down to Cincinnati at the request of the ministers of this city to ask him to come to Chicago. Finally,



Proposed Administration Building for The Moody Bible Institute

he said, "Torrey, I will come to Chicago if you will get the Auditorium, and have your meetings at ten o'clock in the morning and three o'clock in the afternoon." I said, "Mr. Moody, you know Chicago, you know how busy Chicago is, you know how eagerly Chicago is pursuing the almighty dollar. It will be impossible to have meetings at ten o'clock in the morning and three o'clock in the afternoon; you cannot get anybody out in Chicago at those hours."

Again he said, "Torrey, do as you are told." Torrey did as he was told. I came back and engaged the Auditorium for several days for meetings at ten o'clock in the morning and three or four o'clock, whichever it was, in the afternoon. Then letters of protest commenced to pile in upon me asking me if I was crazy, if I did not know anything about Chicago. One of them was from Marshall Field & Company. They said, "We want to hear Mr. Moody, but we cannot come at that time of day. Have a meeting at night." I went to Mr. Moody and said, "Have meetings at night." He said, "No, it might interfere with the regular work of the churches. Do as you are told."

I went down to the first meeting a little before ten o'clock, half an hour before the meeting was to begin. I confess, I went with a sinking heart. But what should I see but a solid line of people, four abreast, right down Congress street to Wabash avenue and down Wabash avenue, solid, the next block, then an opening for traffic to pass through, and then another solid block, four abreast, and when they opened the door a cordon of twenty policemen could not keep back the crowd. They swept back the policemen and filled the Auditorium, that then accommodated five thousand people; they packed six thousand people into it, and there were more people shut out than got in—at ten o'clock in the morning, in busy Chicago! Why? because D. L. Moody knew the one Book this whole world wants to know. The Bible is sufficient.

II. The Institute a Witness to the Deity of Christ

The second thing the Moody Bible Insti-

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Men's Building and Business Offices

Buildings of the Moody Bible Institute of Chicago.

tute stands for is the real Deity and the propitiatory death and resurrection power of Jesus Christ. Every member of the faculty of the Institute, and every trustee, and every one that is officially connected with it in any way, believes that Jesus Christ was not only divine but that Jesus Christ is God, God manifest in the flesh. While we believe He is very man of very man, we believe He is very God of very God; possessed of every attribute and every perfection of Deity, to be worshipped as God by angels and by men; that even in the days of His humiliation He was so truly God that he could say: "He that hath seen me hath seen the Father"; and again, "All men should honor the Son even as they honor the Father." Every member of the faculty of the Institute is always ready to fall down at the feet of Jesus, and cry, with Thomas of old, "My Lord and my God!" It stands also for His propitiatory death; that when He died upon the Cross of Calvary He bore our sins in His own body; that Christ hath redeemed us from the curse of the law, being made a curse in our place; that He who knew no sin was made sin for us, that we might become the righteousness of God in Him. We stand for absolute exchange of places between Jesus Christ and ourselves; that when He died upon the Cross He took the place that belonged to us, and the moment we accept Him we step into the place that belongs to Him; that on the ground of His atoning death, every sin we have ever committed and every sin we ever shall commit, is atoned for forever, and the moment we accept Him we have a right to say,

"So near, so very near to God,
Nearer I cannot be;
For in the Person of His Son
I am just as near as He.

"So dear, so very dear to God,
Dearer I cannot be;
For in the Person of His Son
I am just as dear as He."

We stand also for the resurrection power of Jesus Christ. We believe in a Christ who not only died, but made a perfect atonement for sin; we believe in a Christ that rose again, who ever liveth to make intercession for us, who has all power in heaven and on earth, and is therefore able to save to the utmost all that come unto God by Him.

The Scotchman of the Stockyards

I shall never forget a scene that took place one day in the Institute. A man had come up from the stockyards, a workingman, and asked for a private interview. Mr. Moody was away, and I took him up into Mr. Moody's room, and sat down by the table.

I said, "What is it?" He said, "Let me tell you my story. I am a Scotchman. Over in the homeland, when I was seven years of age, I started to read my Bible through. After a while, I came to a place in Deuteronomy where it said, 'If a man shall keep the law of God a hundred years, and then break it at any point after having kept it a hundred years, he would be under the curse of the broken law of God.' Is that right?" I said, "It does not say that in just so many words, but that is the substance of it."

He said, "Though I was only seven years of age, I knew I had already broken the law of God, and I was under the curse of the broken law. I was only a little boy of seven years, but I would go to bed and weep myself to sleep thinking I was under the curse of the broken law of God. I kept on reading my Bible, and I read John 3:16, 'For God so loved

the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!" Then my burden all rolled away. Was I converted?" I said, "That sounds like a good evangelical conversion."

He said, "Listen to the rest of my story. I grew to manhood, crossed the Atlantic and came to America, and then to Chicago, and went to work in the stockyards. You know it is a hard place, and I have taken to drinking. Every little while I go off on a drunk. What I have come to ask you today is, can you tell me how to get the victory over the drink and my sin?"

I said, "My friend, you have come to just the right place. I can answer that question. The whole trouble with you is, you have only been believing half the gospel, and so you have had only half a salvation. Let me read you the whole gospel." I opened my Bible to First Corinthians, fifteenth chapter, verses one to four, and I read: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." There I stopped. I said, "You believe that, do you not?" He said, "Yes, I believe that." "You believe Christ died for your sins, according to the Scriptures, and was buried?" "Yes." "Through believing that you found peace and pardon?" "Yes." "But that is only half the gospel. And that he was buried, and that he rose again the third day according to the scriptures. Do you believe that?" "Oh, yes, I believe everything in the Bible." "Do you believe that Jesus rose again?" "Oh, yes." "Do you believe He has all power in heaven and on earth?" "Yes, I do." "If He has all power in heaven and on earth, He has power to deliver you from drink and sin." "Yes, He has." "Will you trust Him to do it?" "I will." "Let us kneel down and tell Him so!"

We knelt down and I prayed, and then he prayed. He said something like this: "Heavenly Father, I have been believing half the gospel, and I have had half a salvation. I believed that part of the gospel that told me that Christ died for my sins. Through believing that I have found pardon and peace; and oh, Heavenly Father, I have found out the other half of the gospel today, that Jesus not only died, but that He rose again, that He now has all power on heaven and on earth, that He has power to keep me from my drink and my sin." Then he ceased addressing the Fa-

ther, and addressed Jesus, saying, "Lord Jesus, I believe Thou didst rise again. I believe Thou hast power to save me from the power of drink and sin, I believe that Thou hast all power in heaven and on earth; Lord Jesus, save me from the drink and sin right now. I ask it in Thine own name." He stopped. I said, "Did you really trust Him to do it?" He said, "I did." We got up, and we had a few words; I gave him a little instruction as to how to make a success of his Christian life, and he went away.

A few weeks after that I got a letter from him, very brief and to the point. It said, "Dear Mr. Torrey, I am so glad I went over to see you! It works!"

Thank God! it does work. The Institute has stood for a Christ who died and made perfect atonement for sin, for a Christ who rose and now lives, and has all power in heaven and on earth, power to keep you and me from sinning day by day, as we address Him.

III. The Institute and the Enducments of Power

In the third place, the Institute has stood for the reality, the necessity, and the indispensability of the work of the Holy Spirit. Once Mr. Moody, in his earlier Christian work, was going out of a meeting where he thought he had made a pretty good address, and was feeling rather elated over it. As he passed out of the door an old man touched him and said, "Young man, whenever you speak again, honor the Holy Ghost." Mr. Moody felt somewhat crestfallen, as he told me long afterwards. He thought he had made a very good address, but he was aroused, it sank into his heart, and from that time until the day of his death he honored the Holy Ghost.

The Moody Bible Institute honors the Holy Ghost. While we try to render to God the Father the honor which is His due, and to Christ the Son the honor which is His due, we stand also for the honor due to the Holy Ghost. While we believe in the power of the Book, we believe that the Book only has power when the Holy Ghost uses it. While we believe, as already said, that the Book is the instrument appointed of God to produce conviction of sin, we believe it is only when the Holy Spirit uses the instrument, through you and me, that conviction of sin is produced. We do not believe it is any man's work, nor in the power of any man, to produce conviction of sin, but that the Holy Ghost alone can do it. We believe in the regenerating work of the Holy Ghost. We believe it is the work of the Holy Ghost to set men free from sin and death, to produce all the graces of Christian character; that love,

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...ay, peace, long-suffering, gentleness, goodness, faith, meekness and temperance are something you and I can never cultivate, but there is something that the Holy Ghost is ready to pour in your hearts, and lives and minds to-day. We believe that the Holy Spirit is the only one who can teach a man how to pray. We believe that the Holy Spirit is the only one who is a successful teacher of the Word of God. We believe that every man who is to go into Christian work needs a special endowment of the Holy Ghost in that work. From the very first day of the Moody Bible Institute to this time, we have stood fast to the doctrine that without a special endowment of power from on high there is but one thing for the one who would be a preacher or a Christian worker to do, and that is to sit down. Said Jesus Christ to the first preachers, "Tarry until ye be endued with power from on high." While different ones of us have differently phrased it, some of us insisting upon a baptism of the Holy Spirit, others insisting upon a filling of the Holy Spirit, we have not stopped to fight over phrases of words, but both alike have stood for the thought that no man and no woman is fit for the work of God until they be especially endued with power from on high.

IV. The Institute and Prayer

In the fourth place, the Moody Bible Institute has stood for the tremendous efficacy and the immeasurable importance of prayer. One of the most important things about the Institute has been its prayer life. The most characteristic thing about the men and women who have gone out from the Institute has been that they have been men and women of prayer. We believe in prayer as a means of getting funds for carrying on God's work. That does not mean we never ask people to give, but it means that back of all the asking, our dependency is upon God.

I shall never forget a day over in Mr. Moody's room. It was during the World's Fair. We were gathered there for counsel every day, before eating together. Just before sitting down to dinner Mr. Moody said to us, "I needed seven thousand dollars for the work today. I have already received one thousand dollars; we need six thousand more. Before we eat, let us kneel down and ask God to send us that six thousand dollars." We knelt, and Mr. Moody in that childlike manner characteristic of him, prayed.

Oh, some people say, "How I loved to hear Mr. Moody preach." Listen! I would rather have heard Mr. Moody pray any day than hear him preach. He could preach. He was the best preacher I ever heard; but oh, when he walked right into the presence of God and looked right up into His face, just like a child,

and talked to Him, those were the supreme moments. Well, we knelt down, and Mr. Moody prayed something like this: "Heavenly Father, we need six thousand dollars right now to meet our honest obligations. Send us that six thousand dollars today."

We got up and sat down at the table, and we were quite long talking about things as we ate. Before we arose from the table there was a rapping on the door. I said, "Come in." One of our students came in, walked across the floor and put a telegram into Mr. Moody's hands. Mr. Moody opened it and said, "Take it to Mr. Torrey." I said, "Shall I read it?" He said, "Read it to the company." I read it. I think I can repeat it almost verbatim: "D. L. Moody: Your friends at Northfield had a feeling you needed some money for your work in Chicago; we have just passed the baskets and there are six thousand dollars in the baskets and more to follow. (Signed) H. M. Moore, Boston."

I met Mr. Moore a few months afterwards, and told him our end of the story. He said, "Let me tell you our end of the story. We were closing the morning session of the Conference. Dr. A. J. Gordon, who was presiding, called me to the platform and said, 'Moore, I have a feeling Mr. Moody needs some money for his work in Chicago. What do you say to taking up a collection?'" Mr. Moore, a big-hearted man, was always ready for a collection. He said, "We will do it." They passed around the baskets, and a thousand miles away, at just a little after the prayer had gone up, as nearly as we could figure it, three thousand people put into the baskets the exact sum that Mr. Moody had asked for a few moments before in prayer. The Moody Bible Institute has believed in prayer as the way to grow into the likeness of our Lord and Saviour, Jesus Christ. We believe in 2 Corinthians, 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." That is, as we go up into the place of communion with Him, we catch the glory that is in Him and reflect it out upon the world from glory to glory, each new time coming in contact with Him, catching something new of His glory, and reflecting it out upon the world.

And once more, under this head, we believe in prayer, as Dr. Gray has already indicated, as the way to bring about a revival. We do not believe for one moment in revivals that are gotten up by man's machinery, by cunning newspaper advertising, and by newspaper exaggeration and application. We do believe in revivals that are brought down by prayer. Who will ever forget the week of prayer in 1899 when Miss Strong came to me at the close of it and said, "Mr. Torrey do you not

think we ought to carry these prayer meetings right on through the whole year?" I said, "Yes," I put it before the faculty, and they agreed, and every Saturday night three or four hundred of us met in the Lecture Room of the Institute, praying for a world-wide revival. People would come to me saying, "Has the revival come?" "Not as far as I can see." "When is it going to come?" "I do not know." "How long are you going to keep praying?" "Until it comes."

Then tidings came that God was working in Japan under John R. Mott and others. Then that the fire was breaking out in other parts of the world. Two years passed. The summons came to me to go to the other side of the globe. The last night, before I boarded the train to take me to California, I signed five thousand letters, one to every old student who had ever gone out of the Institute, asking for the support of their prayers, the hardest work, but the best paying work I ever did. After a month in Australia, supported by the prayers of five thousand old students and friends of the Institute, when I saw 8,642 people stand up as having accepted Christ within a month, I knew that God was answering prayer. God is answering it still. Just give up looking at man, and begin looking up to God, and hold on to God, and the power will come down.

V. The Institute and Personal Work

I must close, but I wish to say three other things very briefly. The Moody Bible Institute has stood for the importance and power of personal work. We believe in preaching, and in teaching the large classes. We have trained men and women to teach and to preach, and they have gone out and done it with wonderful success. I could stand here and tell you of men and women occupying positions in different parts of this world, of great power, who got all their training in the Institute. While we believe in preaching and teaching, however, we believe far more in that kind of work of which our Lord Himself did far more than preaching or teaching, that is, personal work, hand to hand dealing with individuals. D. L. Moody made his first impression in Chicago not by his preaching; he made his first impression on Chicago by his personal work. He started out with a resolution that twenty-four hours would never pass over his head that he did not speak to at least one person about Christ.

One night, going up Wells street yonder, after a very busy day at the store, for he was in business, a shoe clerk, the thought came to him, "I have been so busy today I have not been able to speak to a single man about Christ." Just then he saw a stranger leaning against the lamp post, and he went up to him

and said, "Are you a Christian?" The man replied, "That is none of your business, and if you were not a sort of a preacher I would knock you into the gutter for your impertinence." Mr. Moody said a few earnest words and passed on. The man went to one of Mr. Moody's influential business friends and said, "That man Moody over on the north side is doing more harm than he is good. He has zeal without knowledge. He came up to me, a perfect stranger, and insulted me by asking me if I was a Christian. I told him that if he had not been a sort of a preacher I would knock him into the gutter for his impertinence." Mr. Moody's influential friend called him in and said, "You are doing more harm than good. You have zeal without knowledge. You insulted a friend of mine, a perfect stranger to you, by asking him if he were a Christian. He said that if you had not been a sort of preacher, he would have knocked you into the gutter."

Mr. Moody went out somewhat crestfallen, wondering if he did have zeal without knowledge. Let me say in passing, it is a good deal better to have zeal without knowledge than to have knowledge without zeal. A lot of you folks are as full of knowledge as an egg is of meat, but you have not enough zeal to ever talk to anybody of Christ while there are others here of the tin-pail brigade, humble, hard-working men and women, who do not know as much in a month as you do in a day, but who are brimful of zeal every day of their lives. Mr. Moody went out wondering if he had zeal without knowledge. One night, after he had gone to bed, there came a loud knocking at his door. He threw the door open, and there stood this man. He said, "Mr. Moody, I have never had a good night's rest since that night you spoke to me under the lamp-post, and I have come around at this unearthly hour of the night for you to tell me how to be saved." Mr. Moody told him. When the war broke out he went to the front, fighting for his country, and now he is up yonder in heaven.

One day Mr. Moody stepped up to a traveling man, a stranger, hurrying to a train, and said, "Are you saved?" The man replied, "That is none of your business." Mr. Moody said, "That is just my business." The man said, "Then you must be Moody." He was. That was the way Mr. Moody impressed Chicago, by personal work, and the Institute has always stood for the same thing.

VI. The Institute and Service

Sixthly, the Institute has stood for the necessity of a life of sacrifice and of service. The Institute has never had the slightest ambition to train men or women for positions of ease and honor. It has always had an ambition to

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tain men and women to follow out the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

I shall never forget something I heard Mr. Moody say at one of the very first meetings of the Institute. He said: "Men and women, what we want to do in this Institute is to train men and women to lay their lives down alongside of the poor, to put themselves right beside them, to live with them, suffer with them, and lead them to Christ."

Men and women, any man or any woman who is loyal to Jesus Christ in this dispensation must suffer. They who would follow Christ Jesus shall suffer persecution. We are followers of a crucified Lord, and if you or I follow Him faithfully we will have to be crucified, too. The Institute has had its roll of martyrs, men and women who have literally shed their blood in Africa, China and other lands for Christ, and borne their testimony for Him, and there are many more who are still living who have just as truly suffered martyrdom. That is the thought of the Institute, to send men and women out to suffer with Christ, as well as to work for Christ, and any man or woman who is seeking ease, or gain, or notoriety, or applause as the outcome of their work is not a legitimate product of the Institute; but any man or woman who goes out to suffer and die with Christ, if necessary, is its true product.

VII. The Institute and Foreign Missions

Once more, the Moody Bible Institute has stood for the world-wide call, the world-wide commission. From the time it opened, its faculty and students have had an open ear to the last words of our Master upon earth, the standing marching orders of the church, "Go ye into all the world, and make disciples of all the nations, baptizing them in the name of the Father and the Son, and the Holy Ghost, teaching them to observe all things which I have commanded you; and lo! I am with you always, even unto the end of the world." The Institute has never dreamed for one single moment that Chicago was the world, nor that Illinois was the world, nor that the United States was the world. It has always had its eye and its heart upon China, Japan, India, Africa, upon every spot upon this earth where human beings, black or white, yellow, red or blue, or any color, of any race or tongue, live. It has looked upon every inhabitant of this globe as the man for whom Jesus Christ died. It has been true to its vision. There have gone out from here, to say nothing about the students, six members of the faculty, those who are now members of the faculty, or who have been members of the faculty, six who have preached the gospel in China, five who

have preached the gospel in Japan, three, if not four, who have preached the gospel in India, and four or five who have visited Africa, North, South and Central. No less than twelve members of the faculty have proclaimed the gospel in Europe, in England, Scotland, Ireland, Wales, France, Germany, and Switzerland. Time would fail to tell of the hundreds and hundreds of students who have gone out to all parts of the earth. In every land I have visited, secretaries of foreign missionary boards and missionaries would come to me, and tell of the great work being done by students of the Moody Bible Institute.

I must close, and as I close I simply want to say this: Oh, may the Moody Bible Institute always be a missionary Institute. The need was never greater than today. We heard downstairs last night a cry for seventeen men and women for one spot in West Africa, and the cry was never more piteous than it is today. Oh, men and women, present students of the Institute, stay in America if you can not help it! but oh, if you can go, go! go! go!

Ed Spencer, the Hero

In closing I want to tell a story I have often told, but I want to give it a new application. Twelve miles north of here, at Evanston, is located the great Northwestern University of the Methodist Church. Years ago, before it had attained to the dignity of a University city it was a small country village. In 1860 there came there two farmer boys, Ed and Will Spencer. Ed was a famous swimmer. One morning word came up to the college (it was not a university then), that up towards Winnetka there was a wreck. It proved to be the wreck of the boat "Lady Elgin." The college boys and people of the town hurried up along the bluff. Ed told me this story with his own lips. Running along the bluff he saw a man clinging to some wreckage, trying to make his way in to the shore. Throwing off his superfluous garments, and without taking the precaution to tie a rope around his waist, he jumped into Lake Michigan, swam out, grasped the man, and made for the shore. He was struck twice by pieces of floating wreckage; but at last, dazed and blinded, he somehow made the shore. Again he looked down into the lake and saw another man struggling towards the shore. This time he took the precaution of tying a rope around his waist, and throwing one end of it to the students on the shore he sprang out into the lake again, and swam out and grasped the one who was struggling, and drew him to shore. He repeated this again and again, until he had rescued ten men. Then his strength was all gone. He staggered over to the fire and stood there, pale, blue, pinched, and haggard, but looking out over the lake again, he saw another man

struggling. "He said, "I am going in again." They said, "Don't go, you cannot save anybody else, your strength is all gone, it will be suicide." He said, "I will try." He sprang from the hands of his fellow students and again leaped into the lake, and swam out and grasped the man who was drowning, and pulled him to shore. Again and again he swam out, until he had brought the fifteenth man safe to shore. By this time he could scarcely walk. He tottered over to the fire, and stood there haggard and trembling, as if the hand of death was already upon him. He turned to the lake and looked out again, and in the distance he saw a spar, rising and falling on the waves, and as he looked again he could see the head of a man above the spar. He looked again and he saw a woman's head beside the man's. He said, "Boys, I am going to save them. The man is trying to save his wife, and I will help." They said, "No, it is suicide," but breaking from them once more he sprang into the lake, and with his last bit of strength he brought that spar around the point to safety. Then they pulled him through the breakers. Tender hands lifted him from the shore unconscious, and carried him to his room. He dozed off after a while, and his brother Will was seated in front of the fire, looking into the fire and thinking of the achievement of his brother that morning. As he sat there thinking, suddenly he felt a touch upon his shoulder, and looking up, saw his brother gazing at him with wistful eyes. "Well," he said, "What is it?" He replied, "Will, do you think I did my best?" "You saved seventeen." "I know it, Will, but do you think I did my very best?" Will took

him back and placed him on the bed again. That night he slept in semi-delirium, and they say in his delirium that night his whole thought was of the people who had drowned, not of those whom he had saved, for in spite of his bravery and that of another young man, afterwards Bishop Fitzgerald, and others on that day, many perished.

When I told this story in Aberdeen, Scotland, a lady came up to me and said, "My uncle and cousin went down to a watery grave on the 'Lady Elgin' that day." All that night as Ed Spencer dozed there his thought was of those who had perished, not of those whom he had saved. His brother Will grasped his hand and tried to calm him, saying, "Ed, you saved seventeen people." His brother replied, "I know it, Will, but oh, if I could only have saved just one more!"

Men and women of the Moody Bible Institute and its friends, we stand here today beside a stormy sea, a sea of human life. There are wrecks everywhere. They are going down. They are going down here in Chicago, they are going down all over Illinois, they are going down all over America. Oh, lift your eyes! They are going down by the million in China, they are going down by the million in Japan, they are going down by the million in Africa. Let us throw off everything superfluous and jump in, again, and again, and again, until every last ounce of strength we possess is gone; and when at last in sheer exhaustion we sink upon the beach, let us cry in the earnestness of our love for the perishing, "Oh, if I could only have saved just one more!"

A Pen Picture of an Old-Time Sabbath

By Willis W. Mead in "The Modern Outcry Against the Law"

ON SATURDAY evening we were accustomed to cease from our labors in the field a little earlier than on other days. In the house also, the work of the day was finished at an earlier hour than usual, in order not to encroach by fatigue, or in other ways, upon the time that belonged to the "day of all the week the best." The Sunday dinner was prepared the day before. The whole family slept somewhat longer on Sunday morning than on other days. The morning prayers differed from those of other days in this respect, that all the family engaged for an hour in a general study of a passage in the Bible, often a whole chapter, followed by the singing of a hymn and prayer. Unless prevented by illness or other physical limitations, the whole family attended the services in the church, a mile and a half distant. No one was asked if he or she would go, just as it was assumed that all would sit down to breakfast together.

But no one went with reluctance, and no one found it irksome. To each one the Sabbath was a delight.

After the service, an hour and a half long, or more, followed by a session of the Sunday-school, we found ourselves, on our return home, blessed with ravenous appetites for the dinner—the feast of the week.

Thus the day was passed in a restful, refreshing, joyous observance of the day, according to the commandment in Exodus 20, and renewed in Isaiah 58: 13, 14; and when it was gone, there lingered in the mind a sweet and golden memory, and a deep conviction and proof that in the gift of the Sabbath, God has given a priceless boon to the whole being of man—body, mind and spirit. Quite naturally, therefore, I cannot but regard the teaching that the fourth commandment has been done away as little, if anything, short of a high crime against God and against the race of man.

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The Moody Bible Institute and "Civic" Evangelism

By Rev. James M. Gray, D. D., Dean of the Moody Bible Institute

DURING the Christmas holidays, a School of Civic Evangelism, the first in this country, was held in Chicago, under the auspices of the Interdenominational Association of Evangelists, and the direction of the International Reform Bureau, of Washington, D. C. As it was recess in the Moody Bible Institute, some of the meetings were held in its classrooms, while others convened in the Grace M. E. Church, a couple of blocks away.

The association of the school with the Institute raised inquiries in some quarters, where it was wondered whether we were departing from our old standards, and being seduced by the popular demand for something to take the place of the gospel and the work of saving men's souls.

Happily such is not the case, and what we were doing was simply a further endeavor to show hospitality to the evangelists of the country between whom and us the warmest friendship always has existed. Since the founding of the Institute, thirty years ago, evangelists have never come to Chicago, singly or en masse when we have not counted it an honor to open our doors to them, and offer them the best we had. On this occasion had they been obliged to seek an open door elsewhere, the disappointment would have been ours. Moreover, we felt that the Interdenominational Association of Evangelists were not leaving the old standards, and that we were safe while keeping in their company.

Nevertheless, truth compels us to say that when our invitation was extended to them, neither they nor we knew very definitely what the program of the School of Civic Evangelism might be.

The Question of the Name

On mingling with the teachers of the school and becoming better acquainted with their point of view, we were surprised at the name bestowed upon it. Indeed we believe it is the name more than the thing itself, that has awakened criticism. "Evangelism" means the preaching of the gospel, and there is but one gospel, the terms of which are that all men are lost, and that salvation is offered to them freely, and only, through faith in the crucified and risen Saviour. "Civic" has to do with a city or citizenship, and how evangelism can be linked up with it in any other way than by the preaching of the gospel to the individuals who constitute the city or the citizenship is not clear.

The "School of Civic Reform," is the way

one speaker alluded to it, and it impressed some of his hearers as more appropriate. Such a change of name would remove misunderstanding and prejudice, and serve to rally to its standard forces that now must hold aloof through fear of minimizing the gospel and injuring human souls.

Civic reform, the betterment of conditions, political, industrial and social, if not substituted for the gospel, is something all of us desire, and if we are neglectful of our duty in bringing it to pass, and who shall say that we are not, should not we be grateful for a movement to stir our sluggishness to action?

Lack of Clearness

These earnest altruists, many of them distinguished in the service of the church and of their fellow-men, were the guests of the Institute, and we would not be unmindful of the obligations of a host. But there are other obligations to the cause of truth which can not safely be disregarded.

One of these is frankly and kindly to point out what seems to us the absence of clearness and definiteness in the thinking of some of them. When one said, "God wants to save the city as much or even more than He wants to save the souls of men," it seemed to lack intelligibility. And when in another sentence he affirmed, "Some who love the city do not realize that the gospel is the only power that can save the city," it was hard to harmonize it with what was said before. And what could be meant by the remark, that "the clear duty of the church and the evangelist is to carry Christianity to every form of municipal endeavor"? Can this be done otherwise than by the salvation of the individuals who represent those forms of municipal endeavor? "Social settlements, charity and fraternal organizations," it was said again, "ought to have a consciousness of their relations to the Saviour." But what are the relations of some of these organizations to the Saviour, and how can they have that consciousness save as they are composed of regenerated souls in whom the Spirit of God dwells?

"Thy Kingdom Come"

And may we be forgiven for speaking of the misinterpretation of Scripture on the part of some of these esteemed brethren?

For example, no addresses on the program so stirred the heart as those on the coming kingdom of God among men. But how is the kingdom to be realized? They would have us believe that we ourselves, by our own efforts,

are to bring it in. "We must get the will of God done in the church, the family, the state, the community, the industrial order," it was said. "Our work in life sums itself up in the one supreme task of making Jesus Christ a fact in the whole life of the world," it was said again. And when we still insist upon the **how**, the answer comes that, "as it is necessary to feed the hungry man before asking him to surrender his life to Christ so is it necessary to break the neck of commercialized vice before expecting to convert the boys and girls to the holy ideals of personal purity taught by Christ."

But is this the gospel of Christ? It is fascinating to our fallen nature, one is bound to say; it excites the hero that is in us to the boiling point, but is it the divine program?

The alert and enthusiastic Dr. Crafts, the head and front of the International Reform Bureau, says that "hell is essential to a well-ordered universe." If he "thought that the final word of human courts was really the final word of many cases that have been tried" he would "be an atheist." We sympathize with him, but would apply his remark equally to such teaching about the kingdom. Nineteen centuries of hunger and commercialized vice are behind us since Christianity began, and conditions are increasing in brutality and villainess everywhere. With all the glorious advances of the gospel it is a fact that the forces opposed to it are stronger than they ever were, and if we supposed that the way to bring in the kingdom was that represented by this School of Civic Evangelism, the outlook would prove too great a strain for our faith. We much prefer the teaching of the New Testament (Acts 15:13-18), that God is now **taking out** of the world a people for His name, rather than **bringing in** a kingdom by their puny efforts; and that "after this" He "will return and will build up again the tabernacle of David" and "will set it up."

The kingdom certainly is coming, the kind of kingdom for which these brethren long, and which they so glowingly predict; but we differ with them as to the time when it shall appear and the circumstances under which it shall be realized on the earth.

The Christian Citizen

It was a pleasure to agree with some of the things these brethren taught. "The Christian ideal is personal and social" was one of them. "It implies the regeneration of the individuals and the regeneration of the social order." This is putting first things first, and we believe it, so far as regenerated individuals can effect the social order of which they are a part. "The first thing is to make Christian men realize the importance of their social and civic duties." If this be understood in the light of the preceding, it also has our endorse-

ment. Dr. Crafts, commenting on the two tables of the law, said, "the first means 'change the man,' the second 'change surroundings.' The first, 'save souls,' the second 'save society if only to make a safe place for saved souls.'" This slogan we had heard before, but it is not so heterodox in its context as when separated from it. Faithful jury duty, intelligent voting, the exercise of the citizen's right of petition, and even the holding of office where necessary and compatible with other duties, are sound and consistent principles of Christian living as it seems to us.

And in the social as distinguished from the political sphere, if we can help to provide that every child shall be well-born, well-nourished and well-protected; that it shall have a chance to play and be a child, and to be properly educated for a life of usefulness, do not our hearts respond to the opportunity? If we can reduce the death-rate one-half, if we can abolish tenements and the slums, the red light districts and the saloons, shall we draw back from the performance of the duty?

The School of Civic Evangelism has not been necessary to teach us this; some of us have known and acted upon these principles all of our Christian life, but if such a school can make us do it better, or accomplish more, we shall be glad.

Where the Evangelists Stand

The Evangelists of this country will not be led astray by the emphasis of these brethren upon these things. In the first place, very few of them were present at the sessions of the school, and in the second place some who wrote us on the subject made it clear that the substitution of civic reform and social service for New Testament evangelism is the furthest from their thought. A few quotations from this correspondence will make a fitting conclusion to this article:

An evangelist of long standing writes: "One of the reasons for my interest is, that as civic evangelism is becoming more and more popular there is a growing tendency to discard the fundamentals of spiritual evangelism in order to make the other prominent.

"This is not at all necessary but is worse than dangerous. Some of us have talked this over and hope for great good out of our conference this winter; not only stimulating men to more earnest civic evangelism but leading them to magnify the spiritual as well."

Another writes: "I rejoice in the broadening out of the evangelistic idea into ethical and civic righteousness, for we need to remember that Christ and his gospel interests every form of life. I am debating, however, in view of the experiences of the last few weeks in — whether or not we are over-emphasizing the general work and losing sight of the defi-

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"For fourteen years I have with many others done what we thought right in — along lines of evangelism as applied to civic righteousness. We thought we were advancing in civic righteousness, but our whole city has gone back at its last election, into the old lines, and while I am sure individuals are growing stronger in the Lord, the general civic propaganda has had a great slump.

"The wholesale business applied to Christianity may have a place, but I have never known of any great reform in any line except as some individual has been moved by the Spirit of God, and called of God to some particular work."

A third says: "There is much to be considered as to the wisdom of carrying forward an evangelistic campaign at the same time that a civic reform is being agitated. This campaign here is my second this year in which we have carried on the two together, voting in each city toward the close of the campaign on the wet and dry proposition. We carried the election by six hundred votes at —, but the people were stirred up about booze more than about winning souls for Christ.

"The fight is waxing warmer here now, and in view of the intense opposition of the saloon people the emphasis of the campaign is in

danger of being put at the wrong place. I write thus that you may see through the eyes of one on the firing line the problem that is involved.

"From the point of view of the evangelist the hour has struck for exactly the conference called for December 28-31. Many places are calling these days for evangelists, not primarily that souls may be won to Christ, but that wet towns may be made dry."

One more may be quoted: "I must confess to a degree of suspicion as to the real worth of this movement in conserving the results of a revival campaign. It seems to me the great danger lies in depending more upon environment and external conditions than upon building young Christians up on the Word of God. If one were to judge from the efforts put forth and the emphasis placed it would seem most of the evangelistic campaigns were being held these days to fight the saloons rather than win souls for Christ.

"I am at present working in a model city. There are no saloons and the moral conditions are as nearly perfect as a city could well have them, yet the converts of a campaign of a year ago are hardly noticeable. With no saloons, gambling joints, and practically no card playing or dancing, the same problem confronts the spiritual people here as elsewhere."

CAN I LIVE AS SHOULD A CHRISTIAN?

[The following verses were written by a railroad man, Harry Raymond, who lived in Parsons, Kan. On the night of April 25, 1914, his train, heavily loaded, went through a bridge weakened by a waterspout, he with thirty-six cars going down into twenty feet of water. He had been a railroad man for fourteen years, but gave his heart into the keeping of Christ a year before the sudden call.—Editors.]

Can I live as should a Christian

On the railroad with its care;

With its thousand frets and worries,

Aggravations everywhere?

Can I live as should a Christian

With so much to make me sad;

Can I keep my heart unspotted

With no Sabbath to be had?

Yes, though there may be temptations

From whatever way they will,

I can live as should a Christian

Working on the railroad still.

If my purpose is to follow

Jesus, who was crucified,

I can live and still be faithful

Though I may be sorely tried.

But 'tis hard to have no Sabbath,

God's appointed day of rest;

Yet He put me on the railroad,

And He knoweth what is best.

I can't tell you why He did it,

For His sake I'll suffer loss;

With His help I may be faithful

Leading switchmen to the Cross.

And some day, 'mid awful crashings,

Some stout-hearted engineer,

Or some worthy, faithful fireman

May just need my word of cheer.

Or maybe a brave conductor,

Or a hero of the brake,

Gladly heeds my hurried whisper:

"Father, save! for Jesus sake!"

So I work upon the railroad,

Taking all things as they come,

Serving Christ and hoping daily

To be helper to someone,

Till the day when He shall call me

To that glorious home of rest;

Then, if I have done but little

Christ will know I've done my best.

"Thou Shalt Keep My Sabbaths"

Leviticus 19:3.

A Sermon preached in the New England Congregational Church, Chicago, by its pastor, Rev. John Gardner, D. D.



John Gardner

THE student of Scripture is arrested by three great ideas which stand forth on its opening pages; first, the universe developed beneath the guiding hand of intelligence; second, marriage sprang out of the law of our being implanted by this great and intelligent Creator, and is a principle in the recognition of which humanity can be reared on a different plane and to a different end than the animal world; third, by its reference to the Sabbath that the sanctification of life and the culture of the spirit by fellowship with God is an inherent law of human nature.

The Jewish Sabbath was charged with sacred memories. One of the primary laws of that most wonderful people, it was filled with recollections of the creative work, and of the rescue of their fathers from bondage and their establishment in the promised land. It was charged also with high exultant anticipations of a glorious future when the Christ should establish His throne in Jerusalem.

Probably no institution had more far-reaching results. It was always difficult to preserve the nation from absorption into the nations round about, and to eliminate all tendencies to recognize and worship the national gods of those people. The Sabbath called them apart. Its observance was marked with austerity. No manner of work was to be done; not even a fire was to be kindled. Parents were to stand in the place of God to their children, teaching them the divine law and recounting the national history from a religious point of view. Ezekiel 20:12 declares: "Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

A Day of Happy Recollection and Holy Gratitude

Our Master declared Himself to be Lord of the Sabbath. He did not exercise His lordship to destroy the Sabbath. The institution was good. It had become so fenced by tradition that it lacked all sense of life and happy recollection or joyous praise. Jesus would use His authority for the humanizing and spiritualizing of the day. He adapted the law

to the altered circumstances of His time. That which was an inherent law of human nature had been converted into a national ordinance with all manner of irksome conditions. Jesus removed these local restrictions and reasserted the eternal principle, "The Sabbath was made for man." In apostolic times, as Christianity spread to the Gentile world, the day of the Lord's resurrection became the rest day. Instead of coming at the end of a week, it began the week. The law inherent in our nature was observed but the springs of life that flowed through it had their source in the empty tomb. It was still a day of happy recollection and of holy gratitude.

It went back to the empty tomb and realized that Christ having risen from the dead we are reconciled to God and have within ourselves, also, springs of eternal life. Its retrospects were such as to bring rest and peace and joy; its quiet hours were spent in a rediscovery of self, of mankind, of God; it fed itself on glad anticipations of the house of many mansions, the ultimate and complete triumph of goodness, the reunion of all hearts broken by sorrow who have found themselves again as living forever in Him. Because its observance was not due to a law, the violation of which carried penalties, but was a personal act and choice, it became charged with a loftier meaning and brought an increasing sense of satisfaction. See the gladness of the early church; the discovery of each other as they engaged in their love feast and watched over each other in tender solicitude.

A Challenge to the Soul

Probably no question needs more careful consideration by the Christian people of today, particularly in America, than the obligation to the observance of the Sabbath. It is quite possible that Christian men may in the past have fallen into the error of the Jews and in

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their anxiety to conserve the life of their people, have fenced the day with many harsh restrictions from which the men of this present time have been wise to release themselves. But it is one thing to escape the trammels of expediency, and another to discover and obey the principle itself. The reason for the institution itself is obvious. The interests of the soul are important. The soul is the man. When a man is so filled with anxious foreboding about the satisfying of the wants of the body that he has no clear sense of having a soul; when he feels the appeal of his appetites to be so insistent that he will starve or maim or even destroy his soul in order to satisfy them, he is indeed acting in a foolish way. The Sabbath challenges him as to his attitude towards his soul. By a law implanted by God in our nature, by an institution sanctified and honored by the good and the wise of past days, he is challenged to arbitrarily interfere with his life on behalf of his own spiritual interests. What is his answer?

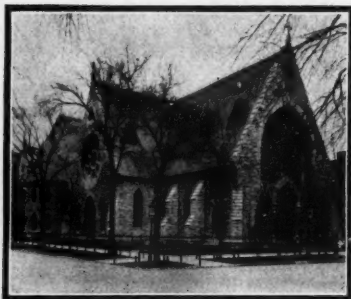
The Roman Catholic Church has given her answer. Let the faithful begin the day with God. Let them spend the first moments of the day in His house. Before partaking of ordinary food, before engaging in ordinary tasks, let them come for prayer and for the celebration of the Mass. Afterwards let them use the day as they will, for recreation, for visiting, for reading, for spiritual culture. What answer has the Protestant church? Officially she says, "Set yourselves apart for public worship. Come rejoicingly to the throne of God, meet with your brethren, read the Scriptures together, listen to the gospel, learn the meaning of the Scriptures, give yourselves to service, sanctify the day to spiritual comfort, cultivate the habit of making life's ends noble and worth while." Actually, however, the majority of Protestants get up very late. If they read their Bibles and pray it is in a hurried way; they bury themselves in a newspaper which is full of the world, the flesh and the devil. A few go to church, a few send their children to the Sunday-school. The majority outdo their Catholic brethren in the eagerness of their pursuit of pleasure. They mend their clothes, learn their lessons, use the day as a time for doing as they like. Why should they not occupy their Sabbath in this way? They do no harm; they refresh and recuperate their bodies; they improve their minds; they fit themselves for their working days. Why should they not do these things? Why, indeed, except in the interests of their souls, and as the soul is the citadel of personality and ultimately reacts upon the body, in the interests of their ultimate happiness and helpfulness, here and hereafter?

To the devout man the motive prompting to grateful and religious observance of the Sab-

bath is the cultivation and enjoyment of the love of God. To him it is a wondrous fact, and to its appreciation and experience he devotes the warmth of his affection, the eagerness of his intellect and the energy of his strength. Big ideas, big experiences are worthy of whole-hearted attention and devotion. He makes his life center around the day. To himself, his family, his servants, he gives significance to the day. By deportment, by speech and dress, by actions, and especially by going to the House of God he confirms himself in his avowal of a supreme spiritual passion. He will go to worship, to engage intelligently in acts of prayer and praise and meditation. He will hear the gospel and pray for its message to be blessed; he will cultivate holy memories; he will commune with God, open his soul to the influence of the Holy Spirit, enter into fellowship with Christ, direct his mind to the good works which are being wrought in the world and especially sustain himself by the thought of the consummation of life in the presence of the Father in heaven. The day will not be mournful or austere. It will be quiet, restful, hopeful, sublime. He will have separated himself from life's cares, from the worries and from the eager, restless, pushfulness of business. As a duty, as a privilege, he will enter into the day and at its close, with a benediction, he will go to his couch ready for the coming days which, after all, will be sweeter and more wholesome to him because of the high society he has kept and the rich experiences he has enjoyed on the holy Sabbath.

Walking in the Lowlands

But now, is there anything to be said pointing out the loss which comes from neglect of such use of the day? Yes! For no man can elect to walk in the lowlands when his soul called him to the mountains, without feeling himself to be a traitor to his own life. He is ashamed of himself and ceases to be frank with himself. The sense that he is setting on one side the law of his being creates an unlovely spirit. He is conscious of a moral inertia. He knows that he is loafing rather than engaging in the noblest and most precious of all undertakings. More than that, he becomes a law to himself. If certain promptings of his being appeal to him, he will observe them; if they do not, he will disobey their call. He realizes that he is neglecting or wasting opportunities for knowing and feeling the love of God; missing or ignoring the privilege of developing his soul, wronging his soul, neglecting a noble habit, cultivating a habit which is perceptibly degrading him. He feels himself to be a victim of circumstances. Business is with him claiming him even more on Sunday than on any other day, for now he finds himself either brooding over his losses,



New England Congregational Church,
Chicago, Ill.

or counting his gains or planning things which he must keep in mind until the morrow makes it possible for him to take action. His life is not really cheerful, and it certainly is not peaceful. The last thing the non-churchgoer experiences is a peaceful, restful spirit. He has shut himself out of rest as he has shut himself out of health. You cannot get strong or be strong by merely lounging in a comfortable chair and then going for a walk or a ride or a visit. Strength comes primarily through the soul; godliness alone has the promise of the life that now is as well as the life that is to come.

The Ominous Trend of Things

Up to this point I have said nothing about the national aspects of Sabbath observance,

yet all will admit that there is something ominous about the present trend of things. The spirit of the age is irreligious. God is not in men's reckoning, either in politics, business or society. People are irresponsible. They claim license and insist on their right to do as they please whether the laws are against them or the prejudices of wise and honest people are against them. They crave pleasure and will quaff its cup whether the contents are poison or not. They indulge themselves, no matter who suffers or what vows they are breaking. They do not recognize social bonds and repudiate the idea that the poor have a right to justice. They seek not rest nor refreshment; they crave amusement. They do not believe that God cares and are utterly indifferent whether man cares or not. The overwhelming majority of modern people do not go to church and do not observe the Sabbath day and not wishing to retain God in their knowledge, God has given them over to a reprobate mind. And much misery are they getting to themselves. They have made a whip for their own backs and its thongs are cutting deep. Sooner or later men will cease to wrong their own souls. They will face the question as to why they are, and why they are here. When they do, they will be astonished at the good they have been missing. For in the presence of God there is fullness of joy. It is a blessed thing to praise the Lord and to dwell upon His excellent greatness.

"This is the day that the Lord hath made; we will be glad and rejoice in it."

A HUNDRED YEARS OF MISSIONS

By Rev. Frank O. Cunningham

A hundred years of missions!

And, o'er the whole wide earth,
The paths of men, with visions
Of God and human worth,
Are radiant with the fruitage
Of heroisms rare,
Which, with expanding rootage,
Shall grander harvests bear.

The call to service glorious
Still rings upon our ears,
And they shall be victorious
Who, conquering all their fears,
Keep step with their Commander
Along the upward way,
And preach, with faith and candor,
Till men the truth obey.

The Word of God is able

To lead in paths of light,
Though some may call it fable
And its great message slight.

Be earnest, true and loyal,
For still the Spirit's sword
Will prove its might, more royal
Than human arms afford.

The Cross of Christ is able

To lift and cleanse and heal;
Above earth's clam'rous babel
Its gospel notes still peal.
Then go, with courage dauntless,
With faith and hope and love!
That millions, now in darkness,
May sing His praise above.

Christian Work Among Business Women

By Miss Frances E. Miller, of Evangelist Sunday's Party

An Address at the Moody Bible Institute. See January number, page 355

MISS SAXE'S work starts with the prayer meetings in the homes. My work is for the girls in the department stores and the office buildings, because you cannot reach them in the neighborhood prayer meetings, as they work during the day. The churches are not open for their regular work at that time, and they could not be approached directly through the church avenues, so we try to find people in school, in the office, the family, the laundry, hospitals—we go where they are. It is personal work applied intelligently and systematically, and not to scattered individuals, but to the particular store, office building or floor of a building, and so on down till we get it to the individual person.

We pick out our workers after we arrive on the scene. I would rather do that than take the workers given me by the pastor. These have rheumatism, or several children, or are not able to climb stairs. It takes able-bodied women who can spare some time. We find sometimes a picked body of women who know the working women of the city, generally women workers from the Young Women's Christian Association, who will put their heads together, consulting with the pastors. We take a woman whose husband is as good in the business world as the man she is going to approach. Maybe we couple with her some other woman who is afraid to go inside of a business place, but after the first woman has gone she will go and maybe win some person for Christ; or maybe we couple with her some young woman who is too young to command attention in a place, but who has good limbs and good health and may be able to do lots of work after the other woman has made the start. We find that business women are the most wide-awake, keen, independent, critical people we have come across in the community. They can read character and size people up as quickly as anybody.

What a Key Girl Is

These workers are assigned two by two to every office building and store. Generally they are given a block or two, or three, according to the business congestion. Those girls are to be their parish during our campaign. They are to get in touch with them in ways we suggest; pray for them, work for them personally. Their work before we arrive in the city is largely through a few, not the whole committee, making as complete a canvass as possible of the city, of the sections that employ bus-

iness women, giving us the number employed in each firm and the name of the person whom they interviewed in getting in touch with the work, and also a key girl. A key girl is some young woman in that concern who will say, "I will help in distributing invitations"; a Christian girl if they can secure one, sometimes not a professing Christian. Then when we come we have in our hand the material; where the young women are employed, where the greater centers are, etc. Maybe we make some readjustments of the assignments.

We meet that committee of women on Wednesday of the first week of the campaign and inspire them as much as we can, then put up to them this: "We are going to start our business women's work off with a big rally and we want you to take these invitations to the girls; through the manager if you can; if not, get some outside communication or connection through some girl who works there, the key girl, if there is one; in some way, we don't care how, from inside or outside." If we are blocked absolutely we will go to some member of our executive committee and ask for a business man that can pull some string with that store and give us some kind of entrance. They go through the key girls, meet the ones in the different departments, getting some one in each department of that store, getting one girl on each floor, so far as possible, and say, "Won't you extend this invitation, so that every girl will know she is invited to this big business rally on next Wednesday night, making no provision for supper or anything?" And that company, in number from 1,500 to 2,000, stimulates their courage.

It is for you to get in touch with the key girl, entuse her, and have her carry the personal invitation. Some have walked hundreds of miles up and down those stores, getting the doors slammed in their faces, sometimes by some man they have played bridge with, because he didn't want them to get next to things in his office.

On the next evening we call together these key women from all these places and say: "Your committee women have already received their instructions and tickets. They will be calling on you in the next few days. If you don't have access to the building or firm, be here and meet your girl at the key girls' meeting, then go back and entuse the others." So they are entused and don't think "It is our group being asked because we are the biggest sinners in town, but because we are business women."

Wearing Their Colors

Then comes the rally. They are encouraged to wear colors according to their group, their firm, their store, just as students do on student's night. That arouses enthusiasm and makes a strong turnout; and then we ask them, on the night of the rally, to continue wearing the colors for the benefit of their group, of their committee women, for our benefit. By their wearing the colors we can get to know our crowd. Then just before that rally comes off we meet the committee women and give them their instructions. Many who have gone out in fear and trembling come down and see from 1500 to 2000 business girls there and they are inspired as almost nothing else could inspire them. We meet them for fifteen or twenty minutes, if we can get a building large enough, somewhere near the tabernacle. Then from the platform of the tabernacle we give them our plans for the business women's work as best we can. One thing we hold out to get them to the rally is the reservation for the tabernacle. If they see that great body of themselves, from 1500 to 5000, in a body, see the part of the tabernacle set apart, and find the impression it makes upon the public to see that great body of business women, they feel that we don't seek them because they are worse than anybody else, but because of their influence in the community, so they rally to our aid and take the leadership.

We inform them that the next noon will begin the noonday meetings at some central down-town meeting place, where lunch will be served from 11 to 2 o'clock. The expense is from five to seven cents. Our women's work has never cost our general evangelistic committee a cent until in Philadelphia; the ladies have taken their bread baskets, and provided lunch. At the noon luncheon the ladies of all the churches take charge, and that brings hundreds of women there simply to prepare and serve that luncheon. Meeting the girls in that way, seeing with their own eyes, gives an inspiration and an awakening to the needs of business women and how they will respond to God's Word, that you could never bring to those church women in any other way. Those are the Marthas. The Marys are in the other room. The girls are served in fifteen minutes, so as to have as much time as possible for the meeting. We have it in four periods, 11:30-12:00; 12:00-12:30; 12:30-1:00; 1:00-1:30, with just a break between for singing, and one audience goes out as another comes in. There is the chance for the committee women to meet their women. (We meet these key girls every week after that. They come to the tabernacle in a body in the smaller cities, and a reservation is held for them at the tabernacle.)

The Girls' Prayer Lists

They report as to how many Christian girls they have been able to line up to help in the work, having their prayer circle at 7:30 in the morning, at noon, or at 5 o'clock, or whenever they can get it in, pledging every Christian girl to take a prayer list and fill it in and begin to make it a personal matter of prayer for these individuals; and then they begin to report how many others they have been able to get in their prayer meeting, and how many they have been able to cross off their prayer list in answer to prayer, how many they have been able to get in their noonday meetings, and at the tabernacle. So the work goes on, working in every possible center.

After a few weeks maybe, they will have a special reservation of the whole building or firm, and then after all this preliminary work of department by department, prayer circles and all that, they are ready to gather a great harvest out of the whole body, and when the manager takes a stand for Christ, the next one will, and the next one, and so on, and they go back to work the next morning to greet each other as brothers and sisters in Christ.

We meet these committee women once a week, in the afternoon, for definite reports and instruction. At the noon meeting, what is put up to them there? What has been emphasized by every speaker—Jesus Christ for salvation. The first day we put up to them the possibility of knowing Jesus Christ as a friend; the next day one condition—personal work if you would like to have a closer fellowship. Then the next day the plan of salvation for those who are hazy in their own ideas as to what is a Christian, and how to show anybody else how to become a Christian. We tell them of God's keeping power in temptations, and the hard testings of home and persecution, and confession, just as you have been taught it in personal work at the Moody Bible Institute. That is the plan carried out in the noon meetings.

The last week or so we try to give a little more of general plans for Bible study. They will go without their lunch that day to listen to the dispensational outline of the Bible, risk losing their jobs by being late back to work.

How Proprietors and Managers Help

Just to sketch over quickly the things God has taught us, those great truths—prayer first, the definite, individual responsibility for the one next to you, then going ahead; how marvelously God will bless!

In many places the most insignificant person out of the establishment of 600 or 700 women, night after night, is the only one who will cooperate with you. I said to one woman: "You must act as though you are the only one in that concern through whom God can or will work." She did. She began by asking the

manager through meetings they grew in the rest room in the morning, and the speaker held in the morning and a Bible with the A Jewish second slider, cut against the store, and of a German. "We can't have hours, we longer!" They came saying: manager testimonies going to manager all who Out of young women school of They study. meeting

In Washington meeting the store keep the the hotel Christ went to prayer wards. thanking the girls me? They an education

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As I homes in "Probably stood a for him, prayed

manager to help. He put up the notices throughout the store announcing the noon meetings. She began the prayer meetings; they grew until they went up to the big rest rooms, having 300 or 400 there at 7:30 in the morning, every member of the firm present, and providing their automobiles to bring the speaker there. A prayer meeting has been held in that particular concern every day since, and a Bible class weekly most of the time. So with the big department stores in Philadelphia. A Jewish firm there became interested in the second coming of Christ. One girl, a backslider, coming back to Christ, then starting out again, was given every liberty in that big store, except to hold the meeting under the roof, and that was the result of the influence of a Gentile Christian man. Then they said, "We can't have time enough in the morning hours, we want to come when we can stay longer!" They said, "Come Monday night." They came at 6:15. I received a telegram saying: "Ran the meeting 3½ hours; seven managers saved, 150 took part in prayer and testimony, 25 professed conversion; we are going to meet again next Monday night." The managers said, "We will provide supper for all who remain for that meeting in the store." Out of that store that young woman took 20 young women to her own church and Sunday-school class. Over 100 are in a Bible class. They meet from week to week for Bible study. The women and men meet in a joint meeting once in a while.

Wanamaker's Store

In Wanamaker's store they had their prayer meeting and Bible class. People throughout the store were asking, "What is it that will keep those girls working together all through the hot summer months like that?" Jesus Christ is being heard there. Two women went to the manager and requested that the prayer meetings should be continued afterwards. I spoke to the Jewish manager, thanking him for the liberties he had given the girls. He said, "Why should you thank me? The thanks are all on my part, see what an education it has been to the young women."

In Philadelphia ten business women's Bible classes have been meeting in the heart of the city up to the summer vacation, and they are just opening up again this fall. Now they have their quarters, as they did not before, and they are meeting there. Hundreds of business women are enrolled in Bible study. That's the way one girl gets hold of another.

As I met the women from the wealthy homes in a big prayer meeting I said to them, "Probably this very minute those girls have stood and named your husband and prayed for him, and many of your husbands are being prayed into the kingdom of God because the

girl behind his desk is praying for him and has been, maybe, for months or years."

So many of the men are reached in that way and their wives are brought to meet the girls, and when the women begin to come and get inside facts, the men begin to sit up and take notice, and changes are brought about that never will be brought about by any vice commission. Representatives of a certain store came to us and said, "Where are your committee women that belong to our store? We are being criticised by our patrons because our women are not taking part."

We aim at personal prayer, personal work, conversion, Bible study, with permanent Bible study classes for the women, provided by the Y. W. C. A., in case there is one there; if not, by organizing something, providing supper and Bible study from 6:45 to 7:45, not interfering with any church organization. They continue the noon meetings in many of the places. In Toledo, O., they have continued their noon meetings once a week for over three years; they are continuing them in Des Moines, and are planning to continue them in Omaha.

I think Miss Gamlin's work for the juniors will give you an idea of the high school work. They come together, with chosen captains from each class, working up their representation for their class, once a week. They are given much the same plan of Bible study that we give the others. They have their prayer meeting at 8:00 in the morning in some church right near the high school, personally working for their class and associates in the high school. Then follows the rally and all that, where the harvest is gathered in, then the permanent high school Bible class.

We are told by evangelists that they don't want us to teach Bible in the schools. My advice is to get it in somewhere. Teach it. We don't want a man to sweep out the tabernacle that doesn't know the Word of God, and how to lead a soul to Christ. We try to have our workers everywhere able to put up the plan of salvation. The newspapers say, "How many conversions were there?" We reply, "We didn't ask; we had to give the benediction and fly, but we have sowed the seed." If your evangelists won't stand for that, you lay the foundation anyway and get the Word of God in, and give the training.

One who has had a great deal of experience said, "I find other evangelists of your department that have high school work who say, 'All I do is to have meetings and meetings.'" They do not give them the organized work to go out and carry it on, and plan for the follow up work. They simply preach and preach. We let Mr. Sunday do all the preaching in the tabernacle and we assist him to apply what he preaches.

Class Study in the Bible in Muskogee, Okla., by Correspondence

By Rev. J. H. Ralston

OKLAHOMA, with its two million people, is developing along almost all lines of worth-while accomplishment, and not the least of these, indeed from certain standpoints, the greatest of these, is the development of intellectual and religious culture. In one of its most progressive cities, Muskogee, its particular line of progress is that of Bible study. The flux of religious thought, depression by incertitudes and a scepticism accredited largely by modern destructive criticism, have caught the people of this and other countries. In a certain, although, probably, poorly defined way, there is a struggle on the part of many to deliver themselves from the trammel of these things, and a way of escape is by a return of the people of all classes to the simple study of the Bible. Quite a number of courses of study, about the Bible, rather than the study of its contents have been given to the people and considerable good has been the fruitage. Some, taking such courses of study and feeling an impulse given them by it, and knowing that there were territories unknown, beyond, and, practically, as far as the majority is concerned, unexplored, have sought further and deeper study of the Word.

The Start in Muskogee

This last thought seems to have been the first link in the development of the Muskogee plan of study, which has proven to be such a success and consequent blessing. A few years ago, an earnest, young Christian woman, a

wife and mother, with eyes open to whatever might be helpful; with interest in all kinds of study, accentuated by regular annual visits to Chautauqua, N. Y., took up the study of a course in the Bible, suggested by her own denomination. She, with others, completed this course, and then longed for something more. The residence of this lady, at the time, was in Texas, where Dr. C. I. Scofield was then very prominent as an expositor of the Word of God, and who was, as many of our readers know, for some years the pastor of the Northfield church, Mass., with which Dwight L. Moody was connected. A correspondence course of study in the Bible, prepared by Dr. Scofield, came to the notice of this lady and, together with acquaintances, she organized a class in this course of study in Muskogee in 1913. Sets of books belonging to the course were purchased by the members of the class as far as possible, the majority securing them, and the study began. Not long after this, the pastor of another leading denomination in Muskogee, appreciating the value of such study, and possessing the books of Dr. Scofield, asked one of his most consecrated women if she would take a class in such study. This lady was most prominent in her denomination in the state of Oklahoma, and was the author of helpful missionary literature and religious dramas. She started two classes in connection with that church, one of them of mature women, wives and mothers; the other for working women, chiefly stenographers in the gov-



Mrs. S. A. Gamble



Mrs. O. T. Graham



Rev. Harry C. Shiffler

Teachers of the Muskogee Correspondence Bible Classes

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ernment building in banks, offices of corporations, etc. Early in the fall of 1915, an energetic young pastor of a live church in that city, believing that the greatest weakness of the church was because of the ignorance of the Word, took up the idea of Bible study and concluded that there was nothing better than the Scofield Course and organized a class, of which a goodly portion were men. At the present time, the membership of these classes is about one hundred and fifty. Not only do these have an influence in their local churches, but the city is interested and the high school has secured the pastor last referred to, to teach a class in the Word of God each week, and the board of education gives credit for the work that is done. The Secretary of the Correspondence Department of the Moody Bible Institute visited these classes December 7 and 8, and was quite surprised, not at the deep interest which attended all the work, but at the sanity and the solidity of the work as a whole. He found a grasp, not only of an important work, but he found an enthusiasm and a joy that was really surprising to him, although in his work continuously in contact with thousands of earnest students of the Word throughout the world.

The Method of Work

The method was practically outlined by the first class organized. In the first place, as many members of the class as possible provide themselves with the Scofield Correspondence books, which can only be secured from the Moody Bible Institute of Chicago, 153 Institute Place. The majority of the members of the classes own their own books. Each of the classes meets once a week, at such time as suits its convenience. Each meeting opens promptly with prayer, and then the work goes forward, for one hour, as a rule. As one of the teachers puts it: "We begin, teach and quit." Usually a portion of the course is assigned for the next lesson and members of the class study that portion. When they meet the teachers ask such questions as seem proper, with or without the use of blackboards, charts, or other accessories. Review work is considered to be of great value. Then a composite examination is made up by the teacher, covering the portion of the course studied, being as fair a representation of the united work of the class as possible. This is sent to The Moody Bible Institute and graded. To all members of the class who are present at the time the examination is prepared, a credit is given, and to each student finishing the course, with the required grade, a special certificate will be issued.

Results of the Plan

There is a double advantage of doing the work in classes and by correspondence, as was evident at the demonstration of the work of one of the classes, at the time of the visit of

the secretary. The members of the class secure, through attendance on the class, by the discussion of the subject presented, and by the instruction of the teacher, information of the very greatest value. The teachers testify to the real surprise that they have had at the excellence of the work done in preparation for the composite examination, and they have no suggestions as to a change of method or a change of course.

There is great uplift to the individual, spiritual life, according to the hearty testimony of all the teachers of the classes. The pastor of the church, in which the first class was organized—one of the leading churches in the city, says:

"As to the influence of the class on the church I would say that it is most hearty and, outside of the Sunday-school, and side by side with the Women's Missionary Society, it is the greatest feature of our church life. The benefit to the church is greater than that of the prayer meeting. . . . One of the class is superintendent of the juniors in our Sunday-school, and several are teachers. These women are identified with the women's missionary society and are regular attendants upon preaching services. But beyond this, the class has a religious influence upon the social life of the entire city, and it is my opinion that many of these women would be engaged in social and club functions of a worldly or semi-worldly nature, but for the fact that they are members of this class and are devoted to the study of God's Word and higher service. Muskogee could more profitably lose any other Women's Club than the Scofield Bible Class in my church."

Adaptability of the Plan

Hundreds of pastors and Sunday-school superintendents and other Christian workers are anxious for some method of practical Bible study by classes. Here is a plan that has been successful, and why should it not be tried out by churches in communities of the same character as Muskogee? The plan is one that need not be confined to the Scofield Course, although that course is exclusively used in Muskogee. Any correspondence course conducted by a thoroughly responsible institute could be used in the same way. The Synthetic Bible Study Course, prepared by Dr. James M. Gray of The Moody Bible Institute, is shorter and could be covered by a class in about a year. The Practical Christian Work Course could be carried through by a class in about four months, and this would be of especial value where a pastor would wish his members to become practical soul-winners. Any of the other courses could be carried in the same way, the

(Continued on page 496.)

Practical and Perplexing Questions

Answered by the Editors

LATTER-DAY SAINTS

A correspondent writes to correct an answer in our November issue in which we said that the Mormon Church and the Latter-Day Saints are identical. The correspondent is Mr. J. F. Mintun, minister of Latter-Day Saints, Des Moines, Ia. He says they began as an organized body in 1830 while the Mormon Church began in 1847. They have their headquarters at Lamoni, Ia., while the Mormon headquarters are at Salt Lake City. Their president is Frederick M. Smith, of Independence Mo., while the president of the Mormon Church is Joseph F. Smith, of Salt Lake City. He further states that President Frederick M. Smith is a monogamist from principle and by practice, but that the president of the Mormon Church is not. He also adds that the United States courts have twice decided, once in 1880 and again in 1894, that the Latter-Day Saints, now incorporated under the title of the Reorganized Church of Jesus Christ of Latter-Day Saints, is the true and legal successor of the church organized in 1830.

We have not personally confirmed these statements, but we are giving them as they have been received, with our authority for so doing.

DEATH AND HELL

Questions: Will you please give me the Scripture texts which prove the consciousness of a disembodied soul after death and before resurrection? Also does the curse pronounced upon the sinner, that of death, mean what it says, or eternal torture? Where in the Bible is there an incident parallel to the spasmodic revivals of today? Was a preparation for death preached to the people as an impetus to repentance? Is the eternal fire a figure of speech or a true foundation for the Roman Catholic hell? Does it not seem that the lake of fire contradicts the assertion of the second death?

Answers: As to the consciousness of disembodied souls after death and before the resurrection, examine 1 Samuel 28:11-19; Isaiah 14:15-17; Luke 16:22-25; Luke 20:37, 38; 23:43; 2 Corinthians 5:6-8; Philippians 1:23, 24.

As to the second question, the curse pronounced upon sin is death, but death in such a case means eternal conscious retribution, as we understand the Scriptures.

As to revivals a dozen of them are recorded in the Acts of the Apostles, beginning with chapter 2.

As to a preparation for death being preached as an impetus to repentance, we answer, Yes.

As to whether the eternal fire is a figure of speech, we will take no chances. You know the Scriptures. Judge for yourself. See Mark 9:43-48; Luke 16:22-24; Jude 7; Revelation 19:20; 20:10, 14, 15.

As to the last question, instead of the lake of fire being a contradiction of the second death, it is the second death.

FEET WASHING

Question: Certain people observe feet washing as an act of humility. Does the Bible give us directions as to any specific act as an evidence of humility? How shall we interpret Christ's command to His disciples after He washed their feet? What significance has the word of Paul regarding the widows who have washed the saints' feet?

Answer: We know of no people who observe feet washing as an act of humility, neither do we know of any specific act enjoined by the Bible as an evidence of humility. We understand Christ's example and teaching touching feet washing to signify a spiritual cleansing. He says: "He that is washed needeth not save to wash his feet, but is clean every whit" (John 13:10). Here two words are used in the Greek, the word translated "washed" meaning to wash the entire body, and the word translated "wash" meaning to wash a part of the body, as the hands or feet. The one who has been washed with the water of regeneration (Titus 3:5) needs no repetition of that act; the cleansing of the new birth is once for all. The regenerated man is in a position of unchanging righteousness before God. Christ's declaration in John 13:8 gives the clue to the meaning of feet washing: "If I wash thee not thou hast no part with me." Observe He does not say "in me," but "with me." Cleansing from defilement of the daily walk is the thought here. Saved people must continually confess their sins in order to maintain fellowship with Christ; this cleansing is symbolized in feet washing. Paul's words should be understood in the light of Christ's teaching and example. We do not contend that this is a rite to be observed in the church, but it deserves to be said on behalf of the good people who observe it as a rite, that the intelligent among them see it as a spiritual cleansing and not as an act of humility.

A pamphlet by George E. Guille, "Soiled

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Feet in the Master's Hands," will throw much light on this problem. To be had from the Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. We think you will find your earlier question answered either in this or a former issue under "Brief Mention."

THE MOABITE STONE

Question: I should be so glad to know more about the Moabite stone; where and when it was found and in what way it confirms the Bible story.

Answer: No other monument of antiquity has been the subject of such literature as the Moabite stone.

In Kings 3:4, 5, a man named Mesha is spoken of as king of Moab, for the first and only time. He is called a "sheepmaster" who rendered unto Israel a large number of lambs and rams with their wool, as the tribute of a vassal to his master. The story then goes on to say that "When Ahab was dead, the king of Moab rebelled against the king of Israel."

Critics have demanded corroboration of all this, asking whether such a man reigned over Moab at this time, and whether Ahab was reigning contemporaneously in Israel, and whether Moab was noted for sheep raising, and whether she was subject to Israel and paid such tribute, and whether she was successful afterwards in breaking her yoke of bondage. Contemporaneous history has been silent on these matters for all these centuries until August 19, 1868, when Mr. F. A. Klein, of the Church Missionary Society, found the "Moabite stone," so-called, on the site of ancient Dibon.

It is of black basalt, 3 feet 10 inches high, 2 feet broad, and 1 foot 2½ inches thick, rounded at the top and bottom to nearly the shape of a semi-circle. It contains an inscription on one side, consisting of 34 lines, naming Mesha as the king of Moab, and identifying it as a monument of gratitude to his god for delivering him from the hands of Israel. It speaks of Omri and his son Ahab; of their oppression of the Moabites; of the ultimate victory over Israel; and mentions even the shepherds and the sheep.

While Mr. Klein was negotiating for this stone, the French consul at Jerusalem offered to purchase it from the natives at a large price, which led the Turkish authorities to interfere in the matter so that the native Bedouins, rather than give it up to them, broke it into pieces. Fortunately, the French consul had taken a successful impression of it while it was entire, and afterwards two-thirds of it was recovered and put together again. It is now in the Louvre at Paris, and a plaster cast of it is deposited in the British Museum. —"Primers of the Faith."

THE "RIGHTEOUS ACTS" OF THE SAINTS

Question: I am surprised to find in the American Standard Revision that Revelation 19:8 reads, "For the fine linen is the righteous acts of the saints." Does not the Bible teach as a whole that believers are righteous by faith through partaking of the righteousness of Christ, and is not that "the fine linen?"

Answer: The word rendered "righteousness" in this place is not just the same as that in other places, where the reference is to the state or condition of righteousness, but means "a righteous act" or, as some would translate it, "a righteous award." However, whatever the word refers to here, it is said to be "granted" or "given" to her, that is, by way of a reward.

You are right in saying that the Bible always teaches that believers are made righteous by faith only, and this verse can be no contradiction to that general and fundamental teaching. In other words, it cannot be their own inherent righteousness that is here referred to, for the Bible says, "There is none righteous—no, not one."

BRIEF MENTION

Pfliederer, Claypool, Ind.: It is not thought that the last trump of 1 Corinthians 15:51, 52 means the last trump of Revelation 11:14-19, because the church will not be on the earth when the judgment scenes under the trumpets are enacted.

J. W., Margaret, Ala.: Everything depends on what you mean by a "sinner." The publican was a sinner and he prayed (Luke 8). If any of us regard iniquity in our hearts, the Lord will not hear us, the psalmist says. The exact point of your question is not clear.

G. H. T., W. Peabody, Mass.: The word "generation," in the Scripture you refer to is to be taken in the sense of "race," and we believe it means the Jewish race. That race shall not pass from the earth till all the things Christ was speaking of shall be fulfilled.

J. J. G., St. Paul, Minn.: It is thought that during the millennium earthly saints will not die, and that death will occur only as a visitation of divine judgment (Isa. 65:20). Those that thus die will be raised at the second resurrection for the judgment of the Great White Throne.

N. L. B., Berne, Ind.: The strictures on the Revision in the pamphlet you sent us are strong and sound. The Revision is good in places, and even better than the King James, but in other places it is not so good, and harmful. We use the King James, with the Revised in the margin, and take what we want and leave the rest.

E. L. B., Emporia, Kan.: In the space at our disposal we can throw no more light on your question than will be found in our December issue under the title "The Kingdom of God and the Kingdom of Heaven."

W. W. B., Port Ewen, N. Y.: Yes, the Christian church kept the first day of the week from the beginning; but when the Acts of the Apostles speaks of Paul as going into the synagogue on the Sabbath day, i. e., the seventh day of the week, it means that he went in there to preach the gospel to the Jews who were there assembled, and who had not yet become Christians.

M. H., Mt. Vernon, N. Y.: The four living creatures are the cherubim. For a further explanation of them see our issue of June, 1913, p. 650.

The two olive trees are the two witnesses who testify for God during the Great Tribulation. Compare Revelation 11:4 and Zechariah 4:2, 3, and it will be seen that the power of the two witnesses is that of the Holy Spirit. The locusts seem to be the symbols of demons, at least some so characterize them.

Mrs. C. A. P., LeRoy, Ill.: The Jews are God's peculiar people because He has chosen to use that race for a great purpose in the redemption of the world. He must have chosen some nation for the purpose, and He chose that, not for their goodness, but for His own pleasure. The tribulation period will last seven years, it is generally believed. The saints in heaven may not know the condition of the lost; but if they did know it they would still be happy because they love God. This means that they could not continue to love the lost because the latter did not love Him.

A. M. S., Marion, Ind.: We agree fully with your statement. Scripture does not teach that any believer shall pass through the tribulation. It is "the time of Jacob's trouble," and the church has nothing to do with that.

Not only does the Word declare that "We shall all be changed," but also that "the dead in Christ shall rise." And it means all such, not merely those who have been worthy. If participation in the rapture is a matter of attainment there will be no rapture, for no man is worthy.

L. W. S., Lucknow, Pa.: The word "world" in Matthew 12:32 is translated "age" in the Revised Version, and refers to life on this earth. This is the church age and the next, after the translation of the church, will be the millennial age. Neither now nor then will the sin against the Holy Ghost be forgiven. The language does not refer to a second chance after death. The sin against the Holy Ghost is that of attributing His holy work to Satan (see the context). In Acts 6, the daily ministration of the widows means the distribution of alms to them (see the close of chapter 4).

F. C. P., Kalispell, Mont.: 1 Thessalonians 4:16, 17 refers to the translation of the church to meet the Lord in the air, while Matthew 24:30, 31 refers to the signs which shall appear when Christ comes for the deliverance of Israel from the Great Tribulation. An interval apparently elapses between these two events or scenes of His second coming. The present war can not be referred to in Matthew 24:22 for reasons given in Dr. Gray's article, "The Battle of Armageddon" in our October, 1914, issue. As already stated, Matthew 24:29 will not come to pass before the Lord comes for His church in the air, in preparation for which there are no signs to be awaited. All the signs have reference to His coming to deliver Israel, as we understand it.

D. J., Clifton Springs, N. Y.: There can be no reasonable doubt that the first beast of Revelation 13 represents the revived Roman Empire but, as the context shows, and as Daniel 2 makes plain, the empire is identified with its head. The number of the beast is the number of a man. It is the first beast that is worshipped, and at the instigation of the second beast who is called "the false prophet." The Lord declared that false Christs and false prophets should arise. The description of the activities of "the man of sin" (2 Thess. 2) coincides with that of the first beast. It seems to us that no proof of an entirely satisfactory character is presented from the Bible for the belief that the Antichrist and the Beast-king are separate persons. Do not be disturbed by diversities of opinion over such minor points. It is a challenge to personal investigation. Upon the broad outlines of prophetic truth Bible students generally agree.

Mrs. J. H. C., Simons, O.: Three periods of "days" date from the "abomination," (1) twelve hundred and sixty days to the destruction of the beast (Dan. 7:25; 12:7; Rev. 13:5 with 19:19-20). These 1260 days mark the limits of "the great tribulation." (2) Daniel 12:11 mentions a period of 1290 days dating from the abomination, and (3) Daniel 12:12 speaks of another period of 1335 days. The second adds 30, and the third 75 days to the 1260 days of the tribulation. But the Word of God is silent as to the events that occupy these 75 days. It may be that the judgment of the nations (Matt. 25:31-46) fills up the period and brings the full blessing mentioned in Daniel 12:12.

As to the remainder of your communication: Scripture mentions but one "abomination that maketh desolate." Prophetic Scripture concerning Israel and the nations has no application to the present age, and it is unprofitable to speculate with dates and figures as to events of this dispensation. Be it remembered that these are "days," not years.

Prophecy and the Lord's Return

L. W. Gosnell

OUR LORD'S RETURN

A Sermon by D. L. Moody

2 Timothy 3:16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corruption, for instruction in righteousness."

Some people tell us when we take up prophecy that it is all very well to be believed, but there is no use trying to understand it; these future events are things that the church does not agree about, and it is better to let them alone, and deal only with prophecies already fulfilled. But Paul doesn't talk that way; he says: "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said: "Some Scripture is profitable; but you cannot understand the prophecies, so you had better let them alone." If God doesn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some are fulfilled, and He is at work fulfilling the rest.

To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine; yet I was in the church fifteen or sixteen years before I heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but the New Testament speaks about baptism only thirteen times, while it speaks of the return of the Lord fifty times; yet the church has very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His friends to Himself, this world loses its hold upon him; gas-stocks and water-stocks, and stocks in banks and in railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at His coming will take him into His kingdom.

We are told how He is going to come. When those disciples stood looking up into heaven at the time of His ascension, there appeared two angels, who said unto them (Acts 1:11) "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." How did He go up? He took His flesh and bones up with Him. He is gone, say the angels, but He will come again just as He went.

Some have gone beyond prophecy, and tried to tell the very day He would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that; but just when He is coming we do not know. Matthew 24:36 settles that. God does not tell us when He is to come, but Christ tells us to watch. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Some people say that this means death; but the Word of God does not say it means death. In the last chapter of John there is a text that seems to settle the matter. Peter asks the question about John, "Lord, what shall this man do? Jesus said unto him, if I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren that that disciple should not die." They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be all done up in a few minutes; but I do not so understand it. The first thing He is to do is to take His church out of the world. He calls the church His bride, and He says He is going to prepare a place for her. We may judge, says one, what a glorious place it will be, from the length of time He is in preparing it, and when the place is ready He will come and take the church to dwell with Him in that place.

In the closing verses of the fourth chapter of I Thessalonians, Paul says: "If we believe that Christ died and rose again, even so also them which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." That is the comfort of the church. There was a time when I used to mourn that I should not be alive in the millennium; but now I expect to be in the millennium. Dean Alford says that he must insist that this coming of Christ to take His church to Himself in the

clouds is not the same event as His coming to judge the world at the last day. The deliverance of the church is one thing, judgment is another. The trump of God may be sounded, for anything we know, before I finish this sermon—at any rate, we are told that He will come as a thief in the night, and at an hour when many look not for Him.

Some of you may shake your heads and say, "Oh, well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries, can understand them." But, my friends, you will find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with these words. Here, in the first chapter of 1 Thessalonians, Paul says: "Ye turned to God from idols to serve the living and true God, and to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." To wait for His son; that is the true attitude of every child of God. Then over in the next chapter (1 Thess. 2:19) he says: "for what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" And again, in the third chapter, at the thirteenth verse; "To the end that He may establish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter. Indeed, I have thought that this epistle to the Thessalonians might be called the Gospel of Christ's coming again.

There are three great facts foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost. Third, the return of our Lord from heaven—for this we are told to watch and wait "till He come." Look at that account of the last hours of Christ with His disciples. What does Christ say to them? "If I go away I will send death to bring you to me? I will send an angel after you?" Not at all. He says: "I will come again and receive you unto myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her unto it than to have me send some one else to bring her. So the church is the Lamb's wife. He has prepared a mansion for His bride, and He promises that He will come Himself and bring us to the place He has been preparing.

Take the account of the words of Christ at the communion table. It seems to me that the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." But most people seem to think that the Lord's table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till He comes.

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get it? I cannot find it. The Word of God nowhere tells us to watch and wait for the coming of the millennium, but for the coming of the Lord. I do not find any place where the Lord says the world is to grow better and better, and that Christ is to have a spiritual reign on the earth for a thousand years. I find that the earth is to grow worse and worse, and at length there is going to be a separation. "Two women grinding at a mill—one taken and the other left; two men in one bed—one taken and the other left." The church is to be translated out of the world, and we have two examples already, in Christ's kingdom, of what is to be done for all true believers. Enoch is the representative of the first dispensation, Elijah of the second, and as a representative of the third dispensation, we have the Saviour Himself, who became the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified church is to sit on the throne with Christ, and help to judge the world.

Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof—this doctrine is not preached or believed. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that has not been my experience. I have felt like working three times as hard ever since I came to understand that my Lord is coming again. I look upon this world as a wrecked vessel. God has given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God do not belong to this world; they are in it,

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Sunday-school Department

Exposition of the International Lessons

By James M. Gray

February 13

The Twofold Nature of Christ

Philippians 2:1-11

Golden Text.—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

Just why our Lesson Committee breaks into the continuity of the instructions in Acts at this point, and leads us to Paul's letter to the church at Philippi we do not know, but it is a great lesson they have given us, nevertheless. In no other place in the Bible is the twofold nature of our Lord set before us with such succinctness and clearness as here. May the Holy Spirit teach us how to teach it to others.

Interest is added to the lesson by the occasion calling for this great revelation of Christ. It was just the small matter, as some might regard it, of a spirit of faction and foolish pride among the members of the church (Cf. 2:3, 4, with 1:27; 2:14; and 4:2). But such a matter is not small as this lesson is intended to show. However, it is only one instance of several in the New Testament where the high example of the Son of God is invoked to influence the daily conduct of His humblest disciples (Cf. 1 Pet. 2:8-25). Impress your scholars with this great fact even at the beginning of the lesson.

I. The History of the Church. Take your class back to Acts 15:36-41. Paul, accompanied by Silas, has entered on his second missionary journey, and after passing through Syria and Cilicia has come to Derbe and Lystra, in Asia Minor, which he visited on his first journey (16:1). He then passes through Phrygia and Galatia (v. 6), and finally by the special guidance of the Holy Spirit crosses the Aegean Sea and carries the gospel into Europe (vv. 7-12). Let the map aid you in a rapid survey of this journey. Ask your scholars to examine it in their own Bibles, or pass your copy around to them, or draw a rough sketch on the blackboard, if your classroom is not provided with a large map. Then tell very briefly the story of Paul's stay in Philippi. In every city where ten male Jews resided there was a synagogue; but the absence of one here and the assembling of the Jewish women

at the river side, indicate possibly that Philippi was not a strong Jewish center at this time, and that women predominated among them. It harmonizes with this that Paul should address two women directly by name in the Epistle (4:2).

After leaving the city (Acts 16:40), the journey was resumed through Greece and then back to Antioch (18:22). Still another journey was taken (18:23), which brought Paul and his companions back to Jerusalem (21:17), where the former was conspired against and arrested, and at the time of the writing of this letter was a prisoner at Rome (Phil. 1:12, 13). Here the saints at Philippi sent Epaphroditus, one of their number, to minister to him (2:25-30; 4:10-18), who on his return to them is the bearer of this letter.

II. The Occasion of the Epistle, verses 1-4.

It is evident from a careful reading of the epistle that Paul wrote it not merely to acknowledge the kindness of the Philippian saints toward himself, or to acquaint them with his affairs, but to allay the spirit of faction and foolish pride to which allusion has been made, and which so sadly had grown up in the beautiful garden of their Christian experience. These verses speak of it. The appeal is that they all be "like-minded" (v. 2), or "of the same mind," in other words that they "get together" in this thing which separates them whatever it is. The cause of the separation was just a party spirit and vain glory as the next verse indicates; and its cure was the consideration of others rather than themselves. Perhaps there were cliques in the church, each of which was thinking of its own interests irrespective of those of others.

At the opening of the chapter Paul grounds his appeal on their love for him, which is the point in verses 1 and 2. These might be paraphrased thus: "If there is such a thing as comfort and encouragement drawn from our common union with the Lord; if there is such a thing as the tender cheer which love can give to a beloved one by meeting his inmost wish; if there is such a thing as sharing alike in the grace and power of the Holy Spirit; if there is such a thing as the feeling of human tenderness and compassion through which I may appeal to you, make full my joy, drop this last ingredient into the cup of my happiness for you" (Bishop Moule).

III. The Great Example, verses 5-11. At this point, he drops the consideration of himself, and lifts their thoughts to Christ, "Let this mind be in you which was also in Christ Jesus." It was in a word, a mind of the deepest meekness and humility, looking on the things of others rather than His own, and yet what has it wrought for Him! That is, not what has it wrought for Him considered as God, but as the God-man.

The passage naturally divides itself into three parts: (1) Who Christ is essentially; (2) what He willingly suffered Himself to become and to do; (3) the result to Him in this latter capacity.

Essentially Christ is God. No other meaning can be gotten from verse 6. "Being in the form of God" might be rendered "being originally God." "Thought it not robbery to be equal" is rendered in the Revised Version "counted it not a prize," or "a thing to be grasped at." As Bishop Moule puts it, "His possession of the fulness of the eternal nature was so securely and inalienably His own, that He thought it no usurpation to be equal with God." So sure was His claim, so sublime His un-anxiety that He could make Himself void.

What Christ did in making Himself void was His own act. He voluntarily denied Himself the manifestation and exercise of Deity as it was His on the throne. He did this in the taking upon Him of our human nature, being born of a virgin. And then when He appeared in the outward shape and likeness of a man, He went still further. He stooped even to death which otherwise could have had no power over Him, as He was without sin. In other words, He did not obey death, but obeyed the Father in stooping to death. Further than this He went, for the death He chose was that of the Cross, not only a "death of unimaginable pain but of utmost shame." This death to a Roman was the most degraded, and to a Jew, represented the curse of God.

The result to Him as the God-man is the highest. His resurrection and ascension attest this, and especially His being seated at the right hand of the majesty on high (Heb. 1:3). This is all included in the name He now has, "which is above every name." This name, the supreme I AM, He always had as God, but He now has it as the suffering and risen Saviour. In this name every knee shall bow (R. V.). Not "at" it, which might be mere formalism, but "in" it, as fully acknowledging the majesty of the One who possesses it (Isa. 45:23). To quote Bishop Moule once more, "Nothing but the orthodox creed, with its harmonious truths of the proper Godhead and proper Sonship of the Lord Christ, can possibly satisfy the whole of the apostolic language about His infinite glory on the one

hand and His relation to the Father on the other.

Supplemental Suggestions

The length of this lesson will not permit much in the way of supplement, but let the teacher make much of the absolute Godhead of Jesus Christ united to His perfect humanity, for only thus can He be truly glorified and rested in as the atoning Saviour.

And, on the basis of His finished work and our acceptance of it by faith, then press home on the conscience of every scholar the obligation to do as He did, look not on one's own things, but also on the things of others, that is, consider others before considering one's self.

February 20

Christian Brotherhood at Jerusalem Acts 4:32-5:16

Golden Text.—"Love one another with a pure heart fervently."—1 Peter 1:22.

In approaching this lesson, let your class review the preceding one in Acts. After Peter and John had been released from custody, they returned to where the church was assembled (4:23), and after prayer had been offered, another great spiritual refreshing was experienced recalling Pentecost (v. 31). The practical results of this are set before us in the first part of our present lesson.

I. What Filling With the Holy Spirit Meant 4:32-37. It meant (a) unity of spirit (v. 32); (b) power in testimony (v. 33); (c) love in actual conduct (vv. 34-37).

This last result has sometimes been quoted to favor communism or certain extreme forms of socialism, but it should be remembered that this was voluntary in its origin, not compulsory; second, it was temporary in duration, lasting only for that time and that necessity; third, it was limited in its application to the Christian church and to those who were in actual need in the church.

We need have no fear of this kind of communism. That can not be anything but good that springs from the regenerated lives of men filled with the Holy Spirit. Nor can any one object to a mode of living where all are agreed—"of one heart and soul"—concerning it, and where the outcome is glorifying to the risen Saviour as this was.

Notice particularly this first reference to Barnabas (vv. 36, 37), of whom we will learn more in the later history of the church. What characteristic of him led to his surname? To what tribe did he belong? Where is Cyprus located? The personal allusion to him is made, doubtless, to lead up to the sharp contrast which opens the next chapter.

II. What Pride Does for Men, 5:1-11. Yes, even Christian men. It will not be ques-

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tioned doubtless, that Ananias and Sapphira had received regenerating grace, and were really members of the true church, though it would not appear that they had been filled with the Holy Spirit as had others (4:31). If so, then surely this benediction had been withdrawn. It was just pride that led to their hypocrisy and falsehood. They desired to be thought of as highly as others, especially Barnabas perhaps, and yet at the same time they wanted to "look out for a rainy day," to keep back something for themselves.

Verse 3 is very important from a doctrinal point of view, as teaching the personality of both Satan and the Holy Spirit, especially the latter, for a "principle" or an "influence" can not be lied to. Moreover in verse 4, He is identified with God—to lie to the Holy Spirit is to lie to God.

The punishment falling upon these two does not necessarily involve their eternal loss. One must not be wise above what is written, and yet the chastisement God sends upon His believing, though sinning, people on this earth, is to be distinguished from the everlasting judgment on the ungodly and unbelieving (Cf. 1 Cor. 11:30-32). No doubt, however, the future reward of the believer will be determined by his faithfulness on earth (1 Cor. 3:11-15; 2 Cor. 5:10).

III. The Growing Church, verses 12-16. These verses, except the part in parentheses, explain themselves. The part in parentheses means something like this: "Solomon's porch" was the special gathering place of the Christians when they went to the temple (3:2), and while they were there none of the other people who had not yet accepted Jesus as the Christ, ventured to intrude upon them. Just why they held aloof we do not know, perhaps verse 11 explains it, or perhaps it was from fear of excommunication from the synagogue. At all events the aloofness did not prevent their being impressed by what they saw and heard, nor did it interfere with the growth of the church (v. 14).

Supplemental Suggestions

1. A perfect commonwealth can be composed only of perfect citizens. These can be made only through regeneration by the Holy Spirit. This is the result of the acceptance of Jesus Christ as Saviour and Lord. The acceptance of Jesus Christ presupposes the preaching of the gospel and the teaching of His Word. Hence to get down to first principles, faithful preachers and Sunday-school teachers are doing more to make a perfect commonwealth than any other class of citizens.

2. The narrative about Ananias and Sapphira is a strong testimony to the authenticity and truth of this book. To quote Dr. Lumly in the "Cambridge Bible," "a late-compiled story would have enlarged and spoken apologetical-

ly on the reasons for such a judgment, and not have presented us with a bare recital of facts." Such sin called for a special mark of divine indignation, and to those filled with the Holy Spirit as were the early disciples, there is no shock produced by the terrible doom that fell, and no language but the simplest required to describe it.

February 27

The Appointment of Deacons

Acts 6

Golden Text.—"Bear ye one another's burdens, and so fulfill the law of Christ."—Galatians 6:2.

I. The Connecting Sin, v. 13. Another persecution of the church followed the events of the last lesson, culminating in a second arrest, this time of all the apostles (4:17, 18). A miraculous intervention marks the occasion (vv. 19-26), and although the spirit stirred up against them is more bitter than before (vv. 29-33), yet a kind and wise Providence arranges that through the argument of a member of the court, they are once more liberated (vv. 34-40), and the work of the Lord and the growth of the church continue (v. 41, 42).

II. The Need Experienced, vv. 6:1-4. It was this growth of the church that brought about the conditions herein described. The beginning of chapter 6, indeed, closely attaches itself to the close of chapter 4. There were those in the church in temporal need. Some were so actively engaged in the propagation of the faith that they could not support themselves; some had forfeited their support by becoming Christians, and some were widows who must be aided in any event.

"Grecians" (v. 1) means "Grecian Jews," sometimes called "Hellenists." Probably these had been born in countries where Greek was the language spoken and hence they did not know Hebrew. If so, they had synagogues of their own in Jerusalem. The "Hebrews" in comparison with them were doubtless born in Palestine, and spoke the language of the locality.

The "neglect" of the "Grecian" widows may not have been at all intentional, but resulting from the fact that they spoke a foreign tongue, and the numbers of the needy were so rapidly increasing.

To "serve tables" (v. 2) means to stand behind the tables where the money was distributed. The Greek word for "serve" is diakonein from which we derive "deacons." There had been so much of this "deaconing" to be done that the apostles had been forced to neglect their greater work of preaching the gospel.

Note well the qualifications required for

deacons (v. 3), and the character of the higher work of the ministry (v. 4).

III. The Selections Made, verses 5-8. How many men are chosen? Which one was not a born Jew? The names of the others indicate that they were Grecian Jews. What additional qualification is named in Stephen's case? How is the liberty of the people exercised? How is the authority of the apostles recognized (v. 6)? What result now followed? What was the immediate effect of it? What shows the influential character of the church at this time (v. 7)? Which of the seven now comes to the fore? What new qualification is added to his character (v. 8)? As a result what is he able to do?

IV. An Important Outcome verses 9-15. Evidently the deacons were not limited to serving tables. The number of synagogues, or Jewish assemblies in Jerusalem was considerable, limited possibly only by the different communities represented in its population. The Cyrenian Jews had their own synagogue, the Alexandrian Jews had theirs, etc. The "Libertines," or the "Libertini," were probably Jews who had been carried captive to Rome, made freemen by their captors, and afterward returned to Jerusalem.

The word "spirit" (v. 10) is expressed by a capital "S" in the Revised Version and means the Holy Spirit (Cf. 1 Thes. 1:5) With verse 11 compare Matthew 26:59-61.

Supplemental Suggestions

1. Complaints are not always bad things, even in the church. Wrongs are sometimes done when no one is to be faulted, and if they are to be righted they must be made known.

2. The care of the poor and needy is a legitimate social service for the church, in which it should not allow itself to be outdone by the lodge. The fact that the benevolence of the latter is on the principle of quid pro quo, should provoke the church to all the greater generosity.

3. The real work of a pastor is prayer and preaching. When he neglects these his flock suffers the keenest, no matter how strong he may be at other points.

4. Church officers should be chosen on the basis of character and ability, but there is just as much of an obligation on them to be filled with the Holy Spirit as there is on their pastors.

5. Church officers may not be pastors, but there is no reason why they should not be preachers. In our large cities especially, they should supplement the work of the pulpit by proclaiming the gospel at every opportunity.

6. Faithful preachers may expect opposition, but they are not worthy of the name if that should daunt them (Acts 5:41).

March 5

The First Christian Martyr Acts 7:1-8:3

Golden Text.—"Be thou faithful unto death and I will give thee a crown of life."—Revelation 2:10.

We call Stephen the first Christian martyr, for it should always be made clear in our teaching that Jesus Christ was not a martyr. Of course there is a sense in which He was the greatest martyr in the history of the race, but if we pause there in estimating Him, we have failed to grasp the nature and significance of Christianity altogether. Christ was more than a martyr. He was a Saviour. He did not die simply as a victim of human rage and ignorance, but as the God-devoted sacrifice for human guilt. Leave this out of consideration, and you emasculate the gospel and leave the race to perish in its sin. Make this clear as you enter on the tragic story of Stephen's death.

1. **The Address of Stephen, verses 1-53.** consists chiefly of a historical review setting forth God's peculiar kindness to Israel, and her ingratitude to Him. It divides itself into at least six parts:

(a) From the call of Abraham to the birth of the twelve patriarchs, the sons of Jacob (Cf. vv. 2-8 with Gen., chap. 12-29).

(b) From the going down of Joseph into Egypt to the death of his father, Jacob, in that land (Cf. vv. 9-16 with Gen., chap. 37-49).

(c) From the beginning of the Egyptian bondage to the departure of Moses into Midian (Cf. vv. 17-29 with Exod., chap. 1 and 2).

(d) From the call of Moses to the crossing of the Red Sea (Cf. vv. 30-36 with Exod., chap. 3-14).

(e) From the giving of the law to the building of the tabernacle (Cf. vv. 37-44 with Exod., chap. 19-40).

(f) From the entrance into Canaan to the building of the Temple (Cf. vv. 45-47 with the books of Joshua and 1 Kings).

It is evident as the speaker moves along that he is laying the ground, or preparing the way for an indictment against his nation for the rejection and crucifixion of Jesus Christ, that shall have back of it all the force of their past iniquity and rebellion.

For example, it was that very Moses whom their fathers had rejected in Egypt that God afterwards sent to be their ruler and deliverer (v. 35); it was he who told them of a prophet the Lord their God would raise up unto them like unto him whom they should hear. That prophet was Jesus Christ whom they had not heard (v. 37); it was He whom their fathers thrust from them in their hearts when they turned back again into Egypt (vv. 39-41):

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Passing from Moses, he approaches the charge they had made against himself that he had spoken against the temple. "The Most High dwelleth not in temples made with hands" (v. 48). However as they had always been "stiff-necked and uncircumcised in heart and ears," as they had always resisted the Holy Spirit, so were they doing now in his case (v. 51). They had slain the prophets who had spoken of the coming of the Messiah, and now they had slain that Messiah Himself (v. 52)!

II. The Death of Stephen verses 54-60. What a contrast is set before us in the description of the murderers, verse 54, and the murdered, verse 55! The latter saw "the glory of God," some visible sign of His presence such as the Shekinah (Exod. 16:10; 24:17). And he was permitted also to see Jesus, triumphing in the flesh in which He had been crucified. "The position of standing rather than that of sitting as described (Matt. 26: 64), may have been to indicate the readiness of Jesus to strengthen and help His martyr" (Lumly).

He was cast "out of the city" (v. 58) in accordance with Leviticus 24:14, which directed that the person to be so executed must be taken "without the camp." To the people of Jerusalem the city represented the camp. Lumly says there was a place set apart for such punishment. "The person to be stoned was placed on an elevation twice the height of a man, from whence, with his hands tied, he was thrown down, and then a stone as much as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him."

The witnesses laid aside their outer gar-

ments to be more ready for the task they had to perform. The first stone must be cast by the witnesses themselves according to the law, the motive for which was to restrain hasty accusations.

Verse 59 furnishes an example of prayer to the Lord Jesus, and recalls His own prayer on the Cross (Luke 23:46). Stephen knelt probably before the stoning began, and O, what a prayer he offered! This too recalls Christ's prayer on the Cross, and testifies to the Spirit of Christ that dwelt within His martyr (Luke 23:34).

Supplemental Suggestions

This time we will throw our supplemental suggestions into the form of questions on the lesson as we have treated it, that may be helpful to teachers both for themselves and their classes.

1. How should we distinguish between the death of Jesus Christ and that of any martyr?
2. Name two passages of Scripture to prove the sacrificial character of Christ's death.
3. How would you characterize the address of Stephen?
4. Review its historical divisions.
5. Tell the story of at least two of the divisions in your own words.
6. At what verse does Stephen begin to openly charge the nation of his day with sin?
7. Why was he taken out of the city to be stoned?
8. Describe the manner of execution by stoning.
9. What incidental proof of the Deity of Christ does this narrative afford?
10. Can you quote the seven utterances of Christ on the Cross?

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

February 13

Humbled and Exalted With Christ

Philippians 2:1-11

The rendering of this passage by Dr. Weymouth in "The New Testament in Modern Speech" constitutes a helpful comment upon the whole lesson.

"If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tender-heartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let every one regard the rest as be-

ing of more account than himself; each fixing his attention, not simply on his own interests, but on those of others also. Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bond-servant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the name which is supreme above every other, in order that in the name of Jesus every knee should bow, of beings in heaven, of those on the earth, and of

those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father."

Observations

1. "Others" seems to be the watchword of redemption. God loved the world and sent Christ to save "others." Jesus "pleased not Himself," but blessed "others." All prayer and all service must be moulded by the word "others." "Give us this day our daily bread" should be the temper of all business and industrial effort. "Each for all and all for each" is the motto that furnishes unity in our physical organization. It should have a social and political application.

2. The Christian should be like Christ. He has been "born from above." He has been predestined of God "to be conformed to the image of His Son." The life of Christ within must produce the Christ features without.

3. "God is the infinite and perfect spirit in whom all things have their origin, support and end." Christ, the Eternal Word, shared all the riches and glory and every attribute and quality of God (John 1:1-3; 2 Cor. 8:9; John 17:5).

4. What is meant by the declaration "He emptied Himself" has challenged the wisdom of the profoundest thinkers. Did our Lord merely lay aside the externals of heavenly glory and walk incognito as heaven's King on earth, even as Peter the Great of Russia, left his throne to mingle with the laborers of other lands? Or did the eternal Christ lay aside His divine consciousness and power so as to live a human life so real that even His miracles were performed through the simple faith that His followers must have? Certain it is that Jesus laid aside His glory, or "manifested excellence," and as an infinite being submitted to a life of human limitations. To become the light of a room the seemingly infinite and eternal energy of electricity must submit to limitation, flashing forth in the electric bulb, or leaping between the carbon points of the arc-light. To become the light of the world, the eternal Christ submitted to limitations, and allowed the infinite currents of His light and power to flow in fulness through a human life.

5. In His humiliation Christ touched the lowest depths that He might rescue the perishing and lift them to the loftiest heights. He, who had been one with the infinite God, becomes one with finite man. The sinless yields to the blows of sin, and the Lord of Life pales under the touch of death. Christ entered the tomb that he might despoil it. He yielded to death that He might seize death's scepter.

6. Indescribable exaltation follows self-renunciation and humility. The crucified Christ comes from the grave with the keys of death

at His girdle, and the light of eternal morning on His brow. He carries the form of redeemed humanity to the right hand of infinite power. He begins a reign which shall endure until all things have been put under Him. His is the name above every name:

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

February 20

Christian Brotherhood

Acts 4:31-5:16

"Were of one heart and soul" (v. 32). Emergencies test character. Humanity is essentially great and generous. Community disasters of fire, flood, and disease bring demonstrations of human brotherhood. The early disciples met the emergency of poverty by a universal willingness to share possessions. It is to be lamented that the spirit of nobility, manifested in the emergencies of life, cannot have permanent manifestation.

"With great power gave the apostles their witness" (v. 33). Ye shall receive power when the Holy Spirit is come upon you" was the promise of Jesus to His disciples. "Greater works than these shall ye do because I go unto my Father" was another promise. Where are these "greater works" of modern service? The resurrection of Jesus Christ was the great historic fact to which the early disciples gave witness, and the battering ram with which they smote the walls of ancient superstitions. The resurrection of Christ, and the coming and reign of Christ, are the sublime facts to which believers must still bear testimony. The world needs conviction as to both these truths.

"As many as were possessors of lands or houses sold them" (v. 34). Surely those were strange times. Christians sold houses and lands to get money for benevolent purposes. Today we think we do well when we give a meager share of our income for Gospel support and progress. Who thinks of selling a part of his property in order to give more for a gospel cause! What would happen if Christians should begin to take the Master's words literally?—to invite the outcast of society to our feasts and to sell possessions for doing good? Surely Jesus meant something when He said, "Fear not little flock; for it is your father's good pleasure to give you the kingdom. Sell that which you have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is there will your heart be also."

"Distributing as an investigation of benevolent conduct of persons of fiction through the But sold a beneficent ster to man, sold the need, his godly the same church, They imiter," and part of many sh imitation "And down" (and pun Ananias? convict h to repent self in Why not swer is of Anani as had si deliberat ency, pl falsehood which th administr "His w in (v. 7) not reali en upon cause he wife, ign same fal veals the "Behol thy husb ments of humanity be broke surely di the cent than the tain. It came in her out "And church" an essen of safety dustrial

"Distribution was made unto each according as anyone had need" (v. 35). All administration should be according to knowledge. Investigation should precede all distribution of benevolent funds. All church work should be conducted with scrupulous care. Many persons of liberal tendencies have been discouraged in their beneficence because of the conviction that administrative efficiency was lacking in the distribution.

"But . . . Ananias, with Sapphira . . . sold a possession" (5:1). Even religious beneficence can become fashionable, and minister to worldly ambition. Barnabas, a good man, sold his possessions that he might help the needy, and came into prominence through his godly deed. Ananias and Sapphira wanted the same kind of honor and prominence in the church, but they wanted it at reduced price. They imagined that God had a "bargain counter," and so with a full profession "kept back part of the price." In modern church life many share forms of social service in mere imitation of full consecration.

"And Ananias hearing these words fell down" (v. 5). Why was judgment so severe and punishment so sudden in this case of Ananias? Why was not some effort made to convict him of his wrongdoing and bring him to repentance? Peter had been some liar himself in the olden days and had been forgiven. Why not be patient with Ananias? The answer is plain. Peter did not cause the death of Ananias. God was the executioner. Ananias had sinned against the Holy Spirit. He had deliberately, with thoughtfulness and persistence, planned to introduce hypocrisy and falsehood into the workings of the church which the Holy Spirit had founded, and was administering.

"His wife, not knowing what was done, came in (v. 7). Sin continues because sinners do not realize the penalties that have already fallen upon sin. Ananias was cold in death because he had lied to the Holy Spirit, but his wife, ignorant of his death, comes with the same falsehood on her lips. God's Word reveals the results of sin.

"Behold the feet of them that have buried thy husband are at the door" (v. 9). The judgments of God are certain. Satan's first lie to humanity was the declaration that law could be broken without punishment: "Ye shall not surely die." This lie has come down through the centuries and men have believed it rather than the warnings of God. Punishment is certain. It came to Sapphira: "the young men came in and found her dead, and they carried her out and buried her by her husband."

"And great fear came upon the whole church" (v. 11). Fear, or devout caution, is an essential feature of true living. Conditions of safety can be maintained in our great industrial plants only through the maintenance

of a wholesome fear of trifling with destructive forces. Mr. Moody used to say "Trifle if you will with the lightning, but do not trifle with the Holy Spirit."

"And there came . . . the multitude bringing sick folk" (v. 16). The gospel has always had a large ministry for the sick. Jesus was ever healing the sick. It was a part of His ministry of restoration, for not only is sin lawlessness, but a condition of sickness is contrary to God's laws of health. The gospel promise of healing for the sick in answer to prayer has never been withdrawn. The church has never been forbidden to sing the words "Who forgiveth all thy iniquities; who healeth all thy diseases." Modern life should welcome all the blessings that come through increased sanitation and new knowledge as to the nature of disease, but the place of prayer and dependence upon God in times of sickness should be emphasized. "Eddyism" has had its introduction and growth because Christians have failed to take due account of Christ's gospel for the sick.

February 27

The Seven Helpers

Acts 6

"When the number of the disciples was multiplied" (v. 1). Growth brings needs of new methods in Christian work. Modern business could not be conducted by the methods that prevailed a half century ago. It is a serious question whether church life has kept pace with growth as to methods of work. Too often instead of adopting new methods Christian people simply strive to put forth more energy in the old way. Organization should meet needs.

"There arose a murmuring" (v. 1). A murmuring is the whispering of the breeze which tells of a gathering storm. Happy for the leaders of any organization when they listen to the murmuring and meet these with proper action.

"And the twelve called the multitude of the disciples unto them" (v. 2). "In the multitude of counselors there is wisdom." Not only is there likely to be wisdom in a gathering which discusses human ills, but there is also safety. Public discussion is the safety valve which prevents social and ecclesiastical explosions.

"It is not fit that we should forsake the Word of God and serve tables" (v. 2). Nothing has so weakened the modern gospel ministry in the sublime work of preaching as the multitudinous calls to serve in matters of administration. No doubt the apostles could have made an equitable distribution of bread among the widows, but they would have been neglecting the larger ministry of preparing burning messages of truth for the multitude.

Many ministers are kept so busy with administrative affairs, either congregational or denominational, that it is often Saturday morning before the decks are cleared for real preparation of the Sabbath morning sermon, while the evening discourse must be framed during the Sabbath afternoon. The confession of many a minister, who has lost pulpit power, would be that he was led to "forsake the word of God and serve tables."

"Look ye out . . . men of good report" (v. 3). This is the true method. Find men of proper reputation and capacities and commit to these the administrative work of the church. Let the preacher keep to his study and produce sermons worth hearing on the Sabbath. To secure a full church there must be a full pulpit. To have a warm church the fire on the pulpit must blaze vigorously. Let business men do business things. Let the college president remain at his college and, by adjustment of curriculum and inspiration of his faculty, make his college worth attending. It is bad policy to have the captain of a steamship act as purser, or to send the president of a great railroad out as a conductor or porter.

"Seven men of good report, full of the Spirit and of wisdom" (v. 3). Ex-president Eliot, of Harvard, has remarked that seven men are as many as can, in comfort, candor and confidence, meet round a committee table. When the number is more there is tendency to self-consciousness and eloquence, rather than logic in the discussion of plans. Seven men, wise in heart and filled with the Spirit of God, can guide the affairs of any ordinary institution. Many a college has been ruined through a large board. When the weight of administration is distributed among fifty men, the share of each is so light that it is forgotten.

"And Stephen, full of grace and power, wrought great wonders and signs among the people" (v. 8). Stephen started in as administrator, and became a preacher. This is far better than starting in as a preacher and becoming an administrator. The early method of developing witnesses for Christ seems to have been first to set a man to doing some practical work for Christ. Stephen and Philip both became gospel preachers.

"But there arose certain . . . disputing with Stephen" (v. 9). The man who speaks the truth of God will always meet with opposition. It is only the trimmer that can have a smooth and easy life. Stephen in his preaching was not thinking of a congregational meeting next month, when Brother Liberal Mind might introduce a resolution for increase of salary. He had never been trained that the main thing in public discussion is always to respect the convictions of those who differ from you. His main thought was respect for the truth of God. He made ene-

mies. Every man who stands for the truth will have as enemies those who love error. The 11th chapter of Hebrews is the honor roll of men who spoke and acted with boldness.

March 5 The Death of Stephen Acts 7:1-8:3

"Are these things so?" (v. 1). Humanity has ever opposed those who would lead into new truth. Moses was threatened with stoning. Jesus was led to a cross. Peter was crucified. Paul was beheaded. To be comfortable stay with the crowd. Be silent concerning the superstitions you have ceased to believe. If you would lead humanity be prepared for stoning or a cross.

"The God of glory appeared unto our father Abraham" (v. 2). The gospel is factual. It is the story of divine manifestation to men. The divine movement which resulted in Christianity began with Abraham. The lone caravan of Abraham, moving from Ur of the Chaldeans, marked the beginning of a religious movement and of a world political movement that will not cease until world evangelization in the name of Jesus is completed, and until Israel is again in the land of promise, with the reign of Christ universal. History tells us part of the story. Prophecy tells the rest. Ernst Haeckel, the German biologist, finds the present war a proof that there is no God. The student of prophecy finds in it proof that world life is moving on schedule time and that "the kingdom of God is at hand."

"Now when they heard these things" (v. 54). The audience of Stephen was hostile to truth. They met logical arguments by stopping their ears and searching for stones with which to smite the speaker. It is ever thus with those who stand pledged to the support of institutions rather than to the truth. "How can ye believe that receive honor one of another?" said Jesus to the Pharisees. In His day men did not deal with truth as truth, and to be received on its own merits, but instead paused to ask what would be the social or political effect of receiving the new view. The same barriers to the reception of truth exist today.

"But he looked up steadfastly into heaven and saw the glory of God" (vv. 55, 56). It is the vision of heavenly realities that keeps men calm and devoted to duty on earth. Moses "endured as seeing him who is invisible." Stephen saw Jesus "standing on the right hand of God" as if in eager gaze on his witnessing servant, and in readiness to welcome the first martyr of the faith to His crown. Men who see the face of God do not fear the faces of their fellow men. The glory of God in its brightness was to Stephen a greater reality than the frowning crowd that planned his death.

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"And they laid their garments at the feet of a young man named Saul" (v. 58). Surely God seemed to be forgetting His own cause and work when He allowed Stephen, the able executive and minister, to be stoned, but, no, He was preparing for the fuller prosecution of His work. The chief witness at the execution of Stephen will soon become a world traveler and chosen witness for Christ. The persecution, beginning with the death of Stephen, scattered the fires of truth into new fields. God had not forgotten Israel when Joseph was sold as a slave. "All things work together for good to them that love God." Stephen entered the fellowship of His Lord, others took up the work.

"And they stoned Stephen, calling upon the Lord" (v. 59). Stephen manifested the spirit of the Master, both in his life, and in his death. He was like Jesus a true witness, and like Jesus he died with love in his heart toward men and faith toward God. Jesus said of His executioners "Father, forgive them, for they know not what they do." Stephen said of his enemies "Lord, lay not this sin to their charge." Jesus in the closing of life said "Father, into thy hands I commend my spirit." Stephen said, "Lord Jesus, receive my spirit." Death is the happy entrusting of the soul to God.

March 12

Heroes of Faith

Heb. 11:1-12:2

1. Faith is a mental attitude of assurance toward persons or events, based upon adequate evidence.

2. Faith in so far as it refers to God and to men is a happy confidence in the reliability of the one trusted.

3. Faith in so far as it relates to events is a sort of far-sightedness by which, through the stability of natural law, or the lenses of Bible promise, we have vision of what is distant and to the natural vision unseen, or uncertain.

4. Faith is not peculiar to the Christian life, but is the basis of activity in all the ordinary phases of life. The farmer plows and sows because he has faith in a coming summer and harvest. Merchants are now placing orders for the goods of next Christmastide, because they have faith in the coming of another year of world happiness, and faith also in the business firms with which they place their orders. Faith in all lines has to do with facts. Religious faith differs from business faith only in that the facts constituting faith's object are different.

5. Men of science are always men of large faith. The most important discoveries of science have been made by men who thought that some certain thing might be true in nature, and then tested it and found it to be

true. Science has faith in the existence of a "Cosmic ether," which perhaps furnishes the bases for the phenomena of light, heat and magnetism. Herbert Spencer voices the creed of science when he says "Amid the mysteries that become the more mysterious the longer they are thought about, remains the absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed. Scientific faith should readily merge into religious faith. The universe is a thought. A thought has behind it a thinker. A thinker must be a person. Why not identify infinite and eternal energy as the power of the infinite and eternal God.

6. Faith is the basis of all world friendship and business. Men cannot be friends without faith in each other. No merchant can work with quiet mind without faith in the jobbing houses and manufacturers, that supply his goods, and faith in the salesmen and purchasers who handle them. The Christian life is simply the widening of thought so as to apprehend the facts that center in God and the blessedness of fellowship with Him. "Without faith it is impossible to be well pleasing unto God; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

7. The faith of Noah is a fine illustration of the faith through which we receive salvation. Noah believed God "concerning things not seen as yet," and moved by a Godly fear, or devout precaution, prepared an ark for the saving of his house. Noah took God's word as to the future. He allowed God to decide the conditions of safety. He did not even depend on his feelings and wait to be frightened before entering the ark, but entered calmly at the command of God. Everything came to pass just as God had promised. What an ingathering there would be in the church of Christ if men would exercise faith as did Noah concerning "things not seen as yet." Noah's carpenters worked on the ark but did not enter it. It is possible to have a job connected with the religious side of life and yet not have salvation.

8. The faith of Abraham had to do with a covenant-making and a covenant-keeping God. God made some large promises to Abraham. God did not hurry. Abraham waited long for the laughter of childhood in his tent, but it came. He was but a sojourner in the land of Canaan. The promise of its abiding possession by his posterity still lingers but will have fulfillment.

9. Faith produces patient endurance and joyous expectancy amid trying circumstances. Many of the old heroes died "not having received the promises, but having seen them and greeted them from afar." It is fine to salute the blessings of the future across the centuries and to die singing of triumphs yet to be.

"Others shall sing the song,
Others shall right the wrong,
Complete what I begin
And all I fail of, win.

"The winds of heaven blow o'er me,
A glory shines before me

Of what mankind shall be—
Pure, generous, brave and free.

"Ring bells of uncreared steeples,
The joys of unborn peoples,
Sound trumpets far off blown,
Your triumph is my own."

Sunday-School Problems

By E. O. Sellers

I. THE TEACHER

1. **Preparation.** The art of teaching can only be learned by actual teaching, and it is a responsibility none may escape. All of us, consciously or unconsciously, by example or precept, teach. The systematized experience of teaching is the science of pedagogy. Character is the result of instruction, contact of life with life and the expression of the life and instruction we have received. The fundamental law of this art is preparation. The teacher must have before he imparts. He must know his scholar. Poor teaching, poor feeding, bad examples, habits, home surroundings and other elements enter into his problems. He must know his message and how to present it. Not only the contents of the Bible, but its doctrines, geography, history, confirmation and defence. Poor indeed is the Sunday-school teacher who knows only the few verses assigned for a given lesson. But teaching is the art of adjustment and the pupil is the goal of the teacher's attainment. The teacher's knowledge needs to be adjusted to that in the possession of the pupil, hence the need of knowing as far as possible, the contents of the pupil's mind, his ideas, emotions, and ever be watchful of his interest and attention. This last depends upon the previous preparation of the pupil, the quality of the teaching and the good will and spirit of the school. Our temptation is to make too rapid progress. We frequently allow ourselves to be sidetracked by disputes or else anticipate and thus lose the pupil's interest. The "Preparatory Step" of pedagogy is the most difficult one but it is the foundation upon which all others rest. The teacher must keep constantly before him the subject taught, have a clear working plan, distinguish between the essential and the non-essential, and form correct judgments as to relative values. It is not thought but conduct we are seeking; not ideals but acts are the real test of teaching.

2. **Presentation.** There are three general methods whereby we present ideas to the consciousness of others.

1. The Lecture Method. This is the most widely used because it is the easiest. Its success depends chiefly upon the inspiration of the teacher. It has its advantages, but it is

weak in that it does not call forth much cooperation on the part of the pupil.

2. The Book Method. This appeals largely to the eye and to memory and is weak in that the pupil does not make discoveries. It is important, however, in that so much knowledge is confined to books. Without a book we could not impart the knowledge of Christ nor give a true idea of God's love or plan for our salvation and service.

3. The Conversation Method. This may take the form of a story or of a discussion. Facts may be linked to those found in the books or with the previous experience of the pupil. The conversation calls forth from the pupil an expression of knowledge that is all essential. This method demands of the teacher a clearly defined purpose, an outline of the lesson, a list of pivotal questions, and a careful observance of the law of sequence. There must be frequent reviews, not too rapid progress, and an opportunity given for absorption and reflection sometimes called "mental breathing." Care must be exercised that pupils do not guess at answers, that we do not dwell upon unimportant details, and that the discussion does not wander from the path which leads to the desired goal. It is a law of our being that every idea tends to express itself, and if often enough so expressed, it will finally master us by the powerful law of habit. The thing we repeat oftenest remains with us the longest. We may ignore, try to thwart or else obey this law. As wise Sunday-school teachers let us strive to put into the consciousness of the pupil scriptural ideas, the "good seed" of the Kingdom. As these ideas are called forth into the fruitage of action and service, we will see "first the blade, then the ear, then the full corn in the ear."

THE SUNDAY-SCHOOL, GOOD CITIZENSHIP AND CHRISTIANITY

Even the most ardent pro-Sunday-school worker and supporter is sometimes amazed at the conception some business men have as to the value of this movement. Every once in a while some man's testimony is secured whose interest is only locally known, yet whose position in the business world is of great importance.

(Continued on page 496.)

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THE BELIEVER'S WALK

1. Walk after God. Obedience. Deut. 13:47.
 2. Walk before God. Perfection. Gen. 17:1.
 3. Walk with God. Communion. Gen. 5:22.
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THE BREVITY OF LIFE

"This I say, brethren, the time is short."—1 Cor. 7:29.

This text contains a solemn truth that should be improved accordingly.

I. Some Striking Evidences of This Truth.

1. The seasons proclaim and illustrate this truth; spring, summer, fall and winter a picture of life.

2. The cycles of history and the graveyard of nations.

3. The home, with its changes, emphasizes the text.

4. The life of the individual illustrates it; look at that album; the photo of a child speaks of receding years; "Backward, turn backward, O Time, in thy flight"; it is only a reverie; Mother cannot come, etc.

II. What Lessons Should This Practical Truth Enforce?

1. We should learn to value time in the light of eternity.

2. We should use time with a view of pleasing God.

3. We should take God into our plans early in life.

4. We should avoid wasting time on things that perish.

5. We should speedily seek to develop the best in our lives.

6. To cultivate a spirit of humility and helpfulness.

7. Should crucify self and keep free from pride.

III. Our Responsibility is Commensurate with Our Opportunity.

1. The time is sufficient for heaven's preparation.

2. We can live more in a few months now than our forefathers in years.

3. The evanescent life is filled with light and opportunities.

4. Christ is knocking at the door.

5. The Spirit is shedding His light all about us.

6. The night of death is hastening on; "Lord, teach me to number my days, that I may know how frail I am."—W. H. Wilson.

THE LAW OF SPIRITUAL LIFE IN FOUR WORDS

1. Admit—that is, accept the truth of God.
 2. Submit—that is, obey it.
 3. Commit—that is, live in entire dependence on God.
 4. Transmit—that is, let the life flow forth all around.
- Bishop Wilberforce.

TWO STRIKING PICTURES

"Because I have called, and ye refused."—Prov. 1:24.

"Then shall they call upon me, but I will not answer."—Prov. 1:28.

That God is interested in, and anxious for, the sinner's salvation is evident. Had He been, like the god of some philosophers' imagination, too great to take any notice of man, we should have been left without any revelation of His love and mercy. But, surely, a being who can create men cannot be indifferent to what becomes of them! Our texts show us two striking pictures: one of God seeking man, the other of man seeking God.

I. The Lord Calling to Man and Man Refusing to Listen.

Out of heaven comes the voice of love and the outstretched hand imploring, entreating, and calling man to turn from his evil ways and live. It is a voice of warning of the destruction to which he is hastening. Down to this poor world of ours has the hand been stretched out and pierced by cruel nails—the hand which had been lifted up to bless mankind. Then come calls through preachers as well as by the still small voice of the Spirit. But, as then so now, man despises His Word, rejects the offered mercy, and goes on to perdition.

II. The Sinner Calling to the Lord and the Lord Refusing to Listen.

Because no terrible judgment happens to the sinner, he takes it for granted that God has changed and that he has nothing to fear in the future. But the storm may come suddenly and sweep away all refuges of lies. Then all the fine theories and theologies are seen in their true light. No hope! Anguish, distress and terror! Now he cries to the Lord when it is too late. His day of grace has ended and eternal judgment has come. He must reap as he has sown. Then take warning and "Seek the Lord while He may be found." You know not how soon it may be too late. —J. M.

PROGRESS IN HOLY LIVING

Genesis 12 and 13

1. Separation, "Get thee out" (12:1).
2. Comforted, "Sichem," or shoulder (12:6).
3. Taught, "Moreh," or teacher (12:6).
4. Worship, "Bethel," or house of God (12:8).
5. Feasting, "Mamre," or fatness (13:18).

—W. S. Ross.

"IF ANY MAN THIRST—"

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."—John 7:37.

1. **Patience had her perfect work** in the Lord Jesus, and until the last day of the feast He pleaded with the Jews, even as on this last day of the year He pleads with us, and waits to be gracious to us.

2. **Pity expressed herself most plainly**, for Jesus cried which implies not only the loudness of His voice, but the tenderness of His tones. He entreats us to be reconciled.

3. **Provision is made most plenteously**; all is provided that man can need to quench his soul's thirst. To his conscience the atonement brings peace; to his understanding the gospel brings the richest instruction; to his heart the person of Jesus is the noblest object of affection; to the whole man the truth as it is in Jesus supplies the purest nutriment.

4. **Proclamation is made most freely**, that every thirsty one is welcome. No other distinction is made but that of thirst. Whether it be the thirst of avarice, ambition, pleasure, knowledge, or rest, he who suffers from it is invited.

5. **Personality is declared most fully**. The sinner must come to Jesus, not to works, ordinances, or doctrines, but to a personal Redeemer, who His own self bare our sins in His own body on the tree.—C. H. Spurgeon.

EXPOSITORY PREACHING

Real expository preaching is the opening and application of the Word of God. There is a heaven-wide difference between such expository preaching and the reading or rendering of a perfumed and tinted little essay of "modern thought," which is often nothing more nor less than ancient moonshine. Almost with his dying breath Paul, the aged, cries out from his Roman dungeon, "Preach the Word!" It is of His own Word that the Lord says, "It shall not return unto me void, but it shall accomplish that which I please." And the Psalmist testifies: "The opening of thy word giveth light; it giveth understanding unto the simple."

This reference to expository preaching has been prompted by the sight of an announcement, as follows: "Bible Day, Grace Church,

Naperville, Ill., Sunday, October 31, 1915. Expository Sermons on The Epistle of Jude Charles G. Unangst, Pastor. 10:30 a. m., Contending for the Faith. 7:30 p. m., True Believers, Their Seven-fold Duty, Their Assurance and Comfort." Added to this was the suggestion that those to whom the notice came should read the Epistle of Jude through once each day for the week preceding the preaching of the sermons, and that they should bring their Bibles to the services of the day. A general outline of the epistle was also given, to aid the readers in getting a clearer view of its contents in their order and relation.

The people need to know what God thinks and says. His ambassadors are sent to tell them. If they fail to do so, they are not true to their trust. And they can speak "with authority" and power only as they declare that word behind which the eternal God stands to make it good.

The solemn, dying charge of Paul to his beloved Timothy needs constant repetition in these "perilous times":

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . . Suffer hardship, do the work of an evangelist, fulfil thy ministry."—"The Evangelical."

D. L. MOODY ON A "CALL" TO SERVICE

A call to be a disciple is one thing, and a call to be a clergyman is another. A good many people make a mistake because they haven't made that distinction. Peter, James and John were called to be disciples. They wouldn't have left their nets and their fishingsmacks and followed Christ if they had not been called. Afterward they were called to be apostles. I believe no man ought to go into the ministry unless he is forced into it by the Spirit of God. Many men nowadays think if they can't do anything else they will turn their hand to the ministry. They might better be hammering iron, or making clothes, or sowing wheat. I'd rather plow or saw wood than be in a work to which God hadn't sent me. If a man runs before he is sent he will be a miserable failure; he'll break down. But if a man waits till he gets his commission he is going to bear good testimony, and God will bless his testimony. One way to tell whether you have been called is to look at the results of your work. If you preach because you can't help it, and your whole soul is in it, and souls are won to Christ, that is a pretty good sign that you have been called of God.

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THE PREACHER AND THE PEDDLER

A minister who longed to trace
Amid his flock a work of grace,
And mourned because he knew not why
Yon fleece kept wet while his kept dry,
While thinking what he could do more,
Heard some one rapping at the door,
And opening it, there met his view
A dear old brother whom he knew,
Who had got down, by worldly blows,
From wealth to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my trouble you can master,
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul,
And to cut short all fulsome speeches,
Bring me a pair of your old breeches."
The clothes were brought, the peddler gazed
And said: "No longer be amazed;
The gloss upon the cloth is such,
I think, perhaps, you sit too much,
Building air-castles, bright and gay,
Which Satan loves to blow away.
And here, behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see
Must wear his pants out on the knee;
For such the lever prayer supplies,
When pastors kneel the churches rise."

—Anon.

THE FRAGRANCE OF A GOOD NAME

In far-away China, a young father brought
his baby son to the missionary for baptism,
and asked that the little boy be given the name
"Moo Dee." The missionary had never heard
a Chinese name like that, and after the baptism
questioned the father about its origin.
"I have heard of your man of God, Moody,"
the father told him. "In our dialect 'moo'
means 'love,' and 'dee,' 'God.' I would have
my child, too, love God."—"Comrades in Service."

A HINT TO WOULD-BE SOUL-WINNERS

A man fell through the ice into the river
one bitter cold day. A fellow workman came
to his assistance with a plank, one end of
which was covered with ice. The struggling
man grasped it again and again, but every time
his hand slipped off. At last he cried, "For
God's sake, man, give me the other end of
the plank!" I fear many of our so-called efforts
for the salvation of men are performed
with the icy end of a plank. Put out the other
end. Better still, throw the plank away, and
reach down your hand to these struggling
ones, and by the power of grace divine you
shall save immortal souls from the icy waters
of sin.—E. F. Hallenbeck.

BEN FRANKLIN'S EPITAPH

In the Library of Congress may be seen the
epitaph of Benjamin Franklin, written by himself
at the age of twenty-two, says "The San
Francisco Argonaut." However, it appears
that this cherished bit of manuscript is a revision
of the original inscription, though both
were done by the author, it is true. In its
unrevised form it runs as follows:

"The body of B. Franklin, printer, like the
cover of an old book, its contents torn out and
stript of its lettering and gilding, lies here,
food for worms. But the work shall not be
wholly lost, for it will, as he believed, appear
once more in a new and more perfect edition,
corrected and amended by the Author."

Then is added the date of birth, with so
much of the date of death ("17—") as could at
that time be conjectured with reasonable certainty.
Division into lines, with capitalization,
has here been disregarded. In the revised copy
the logical Franklin, reasoning that "perfect"
admits of no degrees of comparison, substituted
"elegant," and he also inclosed in parenthesis
his likening of the lifeless body to the outside
of an old book.

A DIFFERENCE

There is a difference between the foolishness
of preaching and the preaching of foolishness.
The one is God's work and the other is man's.
The foolishness of preaching consists of its
apparent weakness in contrast with the mighty
strongholds of sin which it essays to pull down.
But apparently weak forces are sometimes the
strongest. The sunshine makes no noise and
seems so gentle we would think it could not
move anything, and yet it splits granite rocks,
melts glaciers, and causes all seeds to sprout
and the whole earth to bloom. Mist rising
from the seas seems soft and impotent as air,
and yet it gathers into clouds and makes all
the rivers. The atmosphere is often so still
and silent it does not rustle a leaf or fret an
infant's cheek, and yet it mows down forests
and lashes the sea. The truth and love of
the gospel may seem equally impotent and
even foolish, and yet they are the power of
God unto salvation. The preaching of foolishness,
however, is a different matter. This is
the preaching of superficial verbose sermons
that are only the preacher's own shallow ideas
running out through his mouth, or the preaching
of mere human science, philosophy, opinions
and speculations. The pew sometimes
must pity the foolishness of the pulpit. Let us
guard against the preaching of foolishness, but
throw ourselves with all our might into the
foolishness of preaching.

If our circumstances find us in God, we shall
find God in all our circumstances.—Selected.

The Gospel in the World

Edward A. Marshall, Editor

The Shantung University in China is the only Christian university in a district of 35,000,000 people.

The Congregational Foreign Missionary Association has 638 missionaries laboring in ten lands, the total cost of the work being over \$1,100,000.

The interior of South America, inside of about five hundred miles from the coast, has an area of 3,000,000 square miles, and in this vast territory there are only forty Protestant missionaries.

Mr. Castell, a missionary in Central America, has taught two blind men to read the Bible, and these are teaching others. This is the first work which has been done for the blind of that country.

In 1892 the great Sudan of Africa, with its 60,000,000 people, had not one missionary; now it has, working under the Sudan Interior Mission, 125 missionaries. This mission has eleven stations and a number of outstations.

The students of the Moody Bible Institute, through their organization, the Missionary Union, have arranged to send their contributions to 31 missionary societies in 31 mission fields during the coming year. Last year the contributions amounted to about \$1,600.

India and Ceylon have 200 active Young Men's Christian Associations with a total membership of 12,000. The Indians make up three-quarters of this membership, and over half of these are non-Christians. These associations have 190 paid secretaries—Indian, 95; British, 51; American, 41; Continental, 3.

Last year 152,000 inquiries in India, seeking baptism from the workers of the Methodist Episcopal Church, had to be refused because there were not enough properly trained men to teach them even the elements of Christianity. The training of the 37,513 who were baptized has taxed the working force to the utmost.

The Young Men's Christian Associations of the world have 920,799 members, according to the last summary. It is interesting to note that 620,799, or more than two-thirds of these

members, are in the 1,957 associations of North America.

Fifty-seven missionaries and native workers of Western India took part in a touring campaign last fall, starting from Ratnagiri. They visited about 200 villages, preached to perhaps 200,000 people, and sold 6,000 Gospels. The missionaries report larger audiences and better attention than they have ever had before.

There are said to be 16,200,000 Moslems in the Russian Empire. Of these, 4,600,000 are in European Russia, mostly on the banks of the Volga, more than 3,300,000 in the Caucasus, more than 7,900,000 in Central Asia, and about 120,000 in Siberia. There are 26,000 mosques and places of prayer, and 45,000 religious officials.

The Elat church in Kamerun, West Africa has twelve outstations. For one of their last communion services it took eight weeks for a missionary to visit these outstations and administer the communion. The total attendance at these services was 19,226, the number baptized, 299, and the collections amounted to \$525.

South America, with a population equal to Japan, has an area fifty times as large. Fifty years ago, Japan was a pagan nation, but today there are three times as many teachers, and three times as many pupils in the schools of Japan as in all South America, which has been called Christian and civilized for four hundred years.

The American Board of Commissioners for Foreign Missions has the missionary responsibility of the Turkish Empire north of Syria. In the past ninety-six years, forty million dollars have been invested there by Americans. This field is occupied by over four hundred American educators and missionaries at an annual cost of more than a million dollars.

In spite of the war missionaries are going out from England and the United States. The Church Missionary Society of England bade farewell to 148 missionaries, 40 of them going for the first time. Sailing from San Francisco on the S. S. Mongolia were 144 missionaries, 80 of them new missionaries. The returning American missionaries had served a total of 739 years.

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Something like 3,000 refugees from Batanga, West Africa, were sent to Victoria last March. Nothing was heard from them until this fall, when the Presbyterian Board received news that they are being well treated, the men being given work and wages, and the church work is being kept up by some of the natives.

The Hausa people of Africa number about 15,000,000, while probably another 5,000,000 use the Hausa language. They live between the Sahara Desert and the rivers Niger and Benue, to the southwest of Lake Chad. In religion these people are nominally Mohammedan, but the great majority of them are lacking in zeal and trouble themselves very little about practicing its outward observances.

The British and Foreign Bible Society in its report says: "Let us give thanks that our society's normal work of translating, publishing and circulating the Scriptures for the foreign mission field goes on almost unhindered in spite of the war, and that since the war began the society has been able to supply more than three million Testaments, Gospels or Psalters in nearly forty languages spoken by the nations now engaged in the conflict."

Mr. G. S. Eddy, in a letter written last October, at the beginning of his evangelistic campaign in South India in connection with the united churches, states that the five great denominations in South India have a Christian community of 165,000, or nearly double the entire Christian community of Japan, more than half as many as that of Korea, and more than a third as many as that of China. Through the preaching of Mr. Eddy, the church is said to be getting a new vision. For the first time the higher classes in the church have gone to preach the gospel to the poor and depressed.

Not long ago the World's Sunday School Association had published at the Nile Mission Press in Cairo more than twenty thousand copies of Christian story parables in the Arabic language. These were given to the children in the Sunday-schools of Egypt as awards for bringing new scholars and for learning portions of the Scripture by heart. The pastor of Baiyadia, a small town in Middle Egypt, reports that after the first week fifteen Moslem boys entered the Sunday-school for the first time, and ten Moslem girls. The lesson was on temperance and they were so keenly interested that they have all been coming ever since, so the prospect is that they will become regular pupils. From the Zaraby church the pastor reports forty new pupils as the result of the first announcement of these story-parables as prizes.—"World Wide Sunday School News."

Dr. Andrew P. Stirrett, traveling in the Sudan region east of the most easterly missionary station, Miango, describes in a recent letter a number of the tribes of that region where missionary effort is unknown. He tells of the Seiyawa tribe, numbering fifteen or twenty thousand and living in a fertile land, who welcomed them and gave them the very best they had. These are practically all pagan, being scarcely touched by Mohammedanism. He passed through the Dass and the Felani tribes, the latter being mostly Mohammedans, and living a roving life on account of their occupation of keeping large herds of cows. The most promising field he found was the Tangale tribe, numbering ninety thousand, a people who were the terror of the traders in the days before the British régime, but are now friendly to the white man. Here the government was in favor of missionaries coming in, and also opened up to them the next tribe, the Tulawa, numbering about twenty-five thousand. These tribes are all in the Bauchi Province. He was also informed that the province to the east of this was open to the gospel in the same way.

The following items, taken from the "Missionary Review of the World," show the advance of missions in the last century:

One hundred years ago, nearly every country in Asia and Africa was closed to the gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

Then, the Bible had been translated into 65 languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now \$30,000,000 are given to foreign missions by Protestant Christians.

Then, there was no native ministry; now, over 112,000 pastors, evangelists, Bible women and other native Christian helpers.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were a few mission schools started; now, there are over 35,000 Protestant schools and colleges with nearly 2,000,000 pupils.

Then, no Protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

Then, there was not one mission hospital, orphanage, or other charitable institution; now, 700 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison, had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to the churches in heathen lands every year.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Copyright Association, 822 North La Salle Street, Chicago.

Marvels of Our Bodily Dwelling, by Mrs. Mary Wood-Allen, M. D. Introduction by Sylvanus Stall, D. D.

In his introduction Dr. Stall says that the author has imparted valuable information in this book on the subject of anatomy, physiology and hygiene, investing the study with such a charm as to hold the attention and do the reader a lasting good.

328 pages. 5½ x 7½ inches. The Vir Publishing Company, Philadelphia, Pa. J. M. G.

The Reign of the Prince of Peace, by Richard Hayes McCartney, author of "The Coming of the King," "Songs in the Waiting," "The Anti-Christ," etc.

About a year ago we noticed the author's work entitled, "The Anti-Christ," and this, like that, is also written in poetic form. It is a remarkable mental production, coming from a man of affairs rather than a professional writer.

160 pages. 5x7½ inches. Charles C. Cook, 150 Nassau St., New York. J. M. G.

Sermons, Practical and Devotional, by the Rev. J. L. Dickens, D. D., LL. D., Pastor of the Immanuel Presbyterian Church, Galveston, Tex.

In his preface the author says these sermons were delivered to his congregation in the ordinary duties of his pulpit ministrations. We have not had time to read them through carefully, but what we have seen indicate that the author possesses teaching as well as preaching qualities.

158 pages. 5x6½ inches. Oscar Springer, Galveston, Tex. Paper, 35 cents; cloth, 75 cents. J. M. G.

"The Christ of Christianity," by Rev. James F. Stiffler, D. D.

Dr. Stiffler's idea of linking in one narrative the writings of Luke should tend to combat the all too prevalent impression which seems to be in the minds of so many professed Christians, that Christ ended His earthly ministry at His ascension. We study the Christ of the Gospels and forget the Christ of today. We read in the Book of Acts the things "He began to do" and seek to forget that the last of those things is yet to be recorded.

Dr. Stiffler's statements and conclusions ought to satisfy the most severe critic. He uses a delightful style that is interesting and at the same time productive of thought.

222 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. 75 cents net. E. O. S.

The Kingdom in History and Prophecy, by the Rev. Lewis Sperry Chafer, author of "Satan," "True Evangelism," and "Personal Work in Evangelism."

Anything that comes from the pen of this writer and Bible teacher may be accepted as thoroughly sound and intelligent in its presentation of truth, especially along dispensational lines. This is a study of the historical and prophetic aspects of the kingdom of God in their relations to the present age and that which is shortly to come. In an introduction to it Dr. C. I. Scofield says, "I welcome this book and bespeak for it the candid attention of all who are concerned for the truth of God."

159 pages. 5x7½ inches. Fleming H. Revell Company, New York. 75 cents net. J. M. G.

The Survival of the Unfit, or, Powers, Principles, and Practice in Man-Making, by Philip Wendell Crannell, D. D., President, Kansas City Baptist Theological Seminary.

The chapters in this volume were originally published as editorials in "The Sunday School Times." While covering a wide range of title and topic, they will be found to be explanations of one central theme—the development and operation of character under the hand of God, through the faith and work of the Christian in his threefold relationship—to God, to himself, and to his fellows.

The above statement is practically a quotation from the preface of the book, to which we may add that we personally know Dr. Crannell, and appreciate his spirit as a Christian, his ability as a teacher of youth, and his gifts as a writer of good literature.

203 pages. 5½ x 7½ inches. George H. Doran Company, New York. \$1.00 net. J. M. G.

We acknowledge the receipt of "Selling Christ, a Message of Vital Importance to Young People," by Harry W. Vom, Bruch. This address can be had from the author at 257 N. Kostner Ave., Chicago, for 10 cents.

"We Would See Jesus," and other Sermons,

by the Rev. George W. Truett, D. D., Pastor of the First Baptist Church, Dallas, Tex. Compiled and edited by J. B. Cranfill, L.L. D.

The publisher says truly that the announcement of a volume of sermons by Dr. Truett will awaken the keenest interest, not only in the southern states where his name is almost a household word, but throughout many sections of the North, where he has deeply impressed the great congregations privileged to hear his message.

In addition to fifteen sermons by Dr. Truett, this volume contains a life sketch of him written by Dr. Cranfill, and also an interesting characterization by the Rev. John E. White, D. D. There are few volumes of sermons published in these days that we can so cordially commend as this.

224 pages. 5x7½ inches. Fleming H. Revell Company, New York. \$1.00 net. J. M. G.

Blood Against Blood, by Arthur Sydney Booth-Clibborn.

From the author's preface to the second edition of this book we quote the following:

"During the past four years I have been engaged in independent evangelization in various parts of Germany, assisted at times by a daughter and three sons. At this hour many of my personal friends, brethren in Christ belonging to the various nationalities engaged in mortal conflict out yonder, are passing through a time of appalling trial. Some are in the hostile armies. The tide of war has submerged houses and homes where we have met for prayer and soul-saving. Belgian streets and halls along the valleys of the Sambre and the Meuse, German along the Oder and the Vistula, where one was privileged to lift up Christ in company with soldiers of the Cross of various denomination, seem to stand out today in the mind's eye all red with the blood and glowing with the fire of another kind of war—one of a demoniacal order.

"And so I make no apology for the somewhat vehement character of this book. The Christian world which has so long, by its own confession, been playing with vital truth, is now face to face with the most appalling realities."

176 pages. 5x7½ inches. Charles C. Cook, New York. 50 cents. J. M. G.

Alexander's Hymns No. 3, compiled by Charles M. Alexander.

The English-speaking church throughout the world knows what to expect when a new gospel songbook comes from the hands of this great leader of gospel singing. It contains some of the splendid hymns of the past whose music was furnished by Sankey, Bliss, Stebbins, McGranahan and others of the great

leaders of an earlier generation, and it is equally rich in some of the best of the more modern productions of Towner, Gabriel, Harkness, Ackley, Lorenz, Mrs. Morris, George S. Schuler, and many more. Fanny Crosby has gone home, but she has left behind a number of women with her gift of sacred song-writing, several of whom appear here, who not only write good poetry but good gospel. We note Mrs. Pollard and her daughter, Miss Johnston, Mrs. Jackson, Lizzie DeArmond, Miss Habershon, Mrs. Martin, Mrs. Alexander, Mrs. W. R. Moody (formerly Miss Whittle), and Miss Pierson. We are glad also to see Dr. Sammis represented, and the two strong hymns of Dr. Chapman. Fred P. Morris has contributed quite liberally to the book, and Mr. Harkness has written very taking music for his verses. A new hymn writer that we welcome is the Rev. J. Stuart Holden, of London. We trust the book may be greatly blessed.

306 pages. 5½x8 inches. Fleming H. Revell Company, New York. 30 cents, postpaid; \$25.00 per hundred, carriage extra. J. M. G.

"Great Tabernacle Hymns," compiled by Charles F. Weigle and George J. Meyer.

This is one of the latest additions to the long list of evangelistic songbook publications.

The name does not appeal to the writer as being the best for this work for while the book may be intended for use in "Tabernacle" meetings, yet the selections are largely of the "Gospel Song" type rather than "hymns." A true hymn is a sacred lyric that is both scriptural and devotional and is directed Godward; while a "gospel song" usually relates to facts and experience, and the element of worship is subordinate or entirely absent. The former coordinates with prayer, the latter with exhortation. This distinction is often disregarded by evangelists and Christian workers.

There is, however, much splendid material in this book—seventeen songs by that prince of writers, Charles H. Gabriel, and fourteen by that remarkable woman, Mrs. C. H. Morris. Other writers represented are W. H. Doane, J. R. Sweeney, Robert Lowry, T. C. O'Kane, James McGranahan, Ira D. Sankey, Elisha A. Hoffman, George C. Stebbins, C. C. Case and W. J. Kirkpatrick. From Nos. 175 to 283 the book has a section of "Devotional Hymns" including many of the standard hymn favorites. Eight pages are devoted to selected "Responsive Readings" from Scripture. There are also alphabetical and topical indexes.

The book is printed on rather light stock, yet the type is clear and the binding strong and attractive.

221 pages. 5½x8½ inches. Meyer and Brother, 75-77 W. Washington St., Chicago. Boards, 35 cents; limp, 25 cents. J. B. T.

Notes and Suggestions

DEATH OF MRS. GEORGE C. NEEDHAM

Mrs. Needham was the wife of one of the former pastors of The Moody Church of Chicago (1879-81) died December 5, 1915, after a brief illness, at her home in Narbeth, Pa. She was buried the following Wednesday at Manchester-by-the-Sea, Mass. Among those present at the funeral was Dr. W. J. Erdman, who preceded her husband as pastor of the Moody Church (1876-78). Mrs. Needham had a great ministry both personally and by the use of her pen, and in the latter particularly, her ministry will be extended through many years.

SUNDAY SCHOOL LEADERS, BEWARE!

"Bible Study Union Lessons," formerly known as the 'Blakeslee Lessons,' have passed into the hands of a powerful publishing house in New York and are being adopted by many Sunday-schools. * * * They appear to interpret the gospel by purely naturalistic plans. * * * The first quarter's lessons are already out and there is no reference to any of the miracles of Jesus. * * * At the beginning of Chapter VIII stands a significant and unqualified statement, 'They call Him "Son of God," because He thought everybody was.' In the account of the penitent woman who anointed the Master's feet with ointment His great observation, 'Thy sins are forgiven thee,' is rendered in this wise, 'As she went out, Jesus spoke to her directly for the first time saying clearly, "My blessing go with thee,"'"

The above is quoted from an article in a very reputable religious weekly.

NATION-WIDE EVANGELISM

(The commission on evangelism of the Federal Council of the Churches of Christ in America in its report for the year ending December 1, 1915):

The commission desires especially to draw attention to the fact that twenty-three of the churches in the Federal Council have appointed committees on evangelistic work. This is an indication not only of a desire for concerted action on evangelism, but to what is far more important, a united conviction as to the vital relation of evangelism to the purposes of the church and to the fundamental thought of its divine Founder and Head, in relation to the primal needs of the world for which He died. The commission desires, therefore, to emphasize the judgment both of its chairman and general secretary, that the time has come, very carefully to consider the question of a nation-

wide evangelistic campaign. We believe that this campaign is required by the situation within our own borders as a nation, and also by general conditions throughout the world.

A GREAT CHURCH

The following statistics of the First Presbyterian Church of Seattle, Wash., are presented in a pamphlet recently issued by the church:

Thirteen years ago we had 400 members; we now have 5,652. Thirteen years ago our budget for all purposes was \$3,000; now it is \$33,000. Thirteen years ago we were a small church; we have since set off and organized eight other churches and given them to Presbytery, and now have six missions, three of which will be organized into churches at no very far distant date. We have not held twenty-four services in all those thirteen years at which we did not receive members or witness conversions. This has all been accomplished by following the Holy Ghost's plan.

The record for the thirteen years is as follows: Received on profession of faith, 6,089; by letter, 2,582; total number of members received, 8,591. Lost by death, 365; lettered, 2,154; on suspended roll, 500. We have 12 Sunday-schools and 2,225 officers, teachers and pupils engaged in the study of the Bible. We have 3 trustees, 12 deacons, 30 elders and 9 deaconesses. We have many candidates for the ministry.

CHURCH UNITY CONFERENCE

At the meeting of the Church Unity Conference at Garden City, Long Island, January 5th, it was resolved to select an advisory board, composed of representatives of all denominations of Christendom.

The keynote to the work of the Conference was given by Dr. J. D. Remensnyder of the General Synod of the Evangelical Lutheran Church. He said that "Christianity of the twentieth century would be saved by the coming together of the churches, as it was saved in the sixteenth century by the churches' separation."

Two score delegates were present at the Conference. Among them were Right Rev. David H. Greer, D. D., Bishop of the Episcopal Diocese of New York; Rev. J. Ross Stevenson, D. D., President of Princeton Theological Seminary; Rev. Russell Cecil, D. D., (Presbyterian) of Richmond, Va.; Rev. Paul Edschweinitz, of Bethlehem, Pa.; Rev. James D. Moffatt, D. D., former President of Washington and Jefferson College, of Washington, Pa.

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Mills-Huggins Party held a campaign in January at South Ottumwa, Ia.

R. G. Heddon writes as follows: "I just closed my meetings at Adelphi, Ia., with good results."

J. E. Robinson spent a few days in Milwaukee and Chicago, after which he began meetings at Kent, Ill.

Nance and Booth began meetings at Solomon, Kan., with good prospects and large crowds.

Floyd John Evans and party report 178 decisions at their first invitation in the meeting at Denver, Ind.

George L. Hale and party held a two weeks meeting at Onaga, Kan., resulting in 150 professions and many reconsecrations.

A. W. Bruhn reports having held meetings at Midway, and Rainy Butte, N. Dak. At Midway a new church was organized.

Edwin S. Steeden held union meetings in Lincoln Center, Neb., with good results. He has open dates for meetings, and can be addressed at Ottawa, Kan.

Norman H. Camp conducted meetings at Owen, Wis., in the Congregational church, for W. H. Sargent, pastor. They report a blessed time, and a number of conversions.

F. A. Geisenheiner held meetings at Stan-ford, Ill., in January in the Presbyterian church. At the time of writing, the prospects were good.

Mr. and Mrs. James A. Armstrong, assisted by Miss Fox, held a series of successful meetings in Missouri, the past few months, the last of which was at Coffey.

C. E. Hillis and party closed their campaign in Windber, Pa., with good results. The tabernacle seated 2,000, and the meetings lasted five weeks; eight churches united.

C. A. Kemp and wife held successful meetings during the fall months at Vesper, Hollis, Talmo, and Belleville, Kan. They have open dates after March 1.

John Callahan held his 25th anniversary service at the Hadley Rescue Hall, 293 Bowery, New York, Dec. 21.

We acknowledge receipt of the 16th annual report of the 8th Avenue Mission, New York City, of which Miss Sara Wray is superintendent.

"We closed a splendid meeting in the First M. E. Church of Battle Creek, Mich., with more than 100 professed conversions."—S. D. and B. W. Goodale.

John M. Linden closed a meeting in December at Augusta, Wis., in which there were 166 reconsecrations and others who went forward.

The Claude A. Gunder Party closed a campaign in December at Princeton, Mo., with 715 reconsecrations, reclamations, and conversions. The party next went to Glenwood, Ia.

"I am in the midst of a good meeting at Eagle Point, Ore., and expect to be here three weeks, and the indications are that the results will be good."—J. Dimmick Taylor.

W. A. Pugsley writes as follows: "I had a blessed time at London, Canada, also at Sandusky, N. Y. Many of the leading merchants, also two veterans were converted at Sandusky."

S. E. Lewis, pastor of the Baptist church at Lyndonville, N. Y., recently conducted a successful campaign at Murray, N. Y., assisted by E. W. Chapman, soloist and musical director.

William N. Kirk writes as follows: "We had a great meeting at Defiance, Ia., with 25 conversions. They invited us back for a union meeting next year. We have open dates after April 1."

The Sheriff-Imrie Party report that their work has been greatly blessed of God. They have held meetings at several points in West Virginia. Mr. Imrie announces his marriage to Miss Russell, who was soloist for the party.

A. G. Voight reports several good meetings in Wyoming. He is conference evangelist of the state, for the M. E. Church, with headquarters at Cheyenne, and has some open dates for meetings in the summer.

Raynor C. Eddins reports a good meeting at Lake City, Iowa, with M. E. church, assisting A. H. Bryan, pastor. Several conversions, and reconsecrations. Mr. Eddins next went to Versailles, Ill., for a two weeks meeting. He has open dates and may be addressed at 1016 W. Blue Ave., Independence, Mo.

"Frederic J. Baylis recently conducted meetings at the Mansur Park Methodist Protestant Church, Indianapolis, Ind., with 69 accessions, and 74 professions."—J. C. McCaslin, Pastor.

A. Lee Aldrich, assisted by the VomBruch brothers, has been holding meetings in a tabernacle midway between Minneapolis and St. Paul. Many nights there was standing room only, though the weather was below zero.

E. H. Edgar is now assisted by P. A. Stockton, who has charge of the music. At their last meeting in Mabton, Wash., about 30 confessed Christ the end of the first week. Mr. Edgar advises they have open dates for meetings.

Henry W. Bromley and party report a great victory in the meetings at Petoskey, Mich. The pastors report a continued interest. The evangelists next went to Marshall, Mich., where they are now holding meetings.

Frank O. Cunningham and his singer, Charles E. Furnans, have been engaged in various sections of New England during the winter. Their last meeting was at Worcester, N. Y.

J. C. Ludgate reports a splendid meeting at Earlville, Ia., though there was much sickness on account of the grippé. The afternoon Bible lectures were very popular and the attendance good.

Rayburn and Laraway closed one of their most successful campaigns, Dec. 27, at River Falls, Wis. In spite of several untoward circumstances which arose during the four weeks of meeting, 442 people professed conversion.

W. D. Hamilton held a tabernacle meeting at Seward, Neb., with 366 conversions. The influence of the meeting reached for miles, and many lives were blessed and homes made happy because of the splendid work done.

E. B. Westhafer writes as follows: "I am in a fine meeting at Marcellus, Mich., and souls are being saved. Also closed one of the best meetings at Gratis, O., that the church had for several years."

Charles Elmer Furman writes from Kittery Point, Me., that he is in the midst of a revival, with manifest tokens of the Spirit's power and presence, and deepening interest among the unsaved.

Byron J. Clark and wife held a meeting in December in the First United Brethren Church at Chanute, Kan., resulting in doubling the attendance and enrollment of the church. They next went to Claflin, Kan.

"From Dec. 5 to 19, I held meetings in the Baptist church at Eastport, Mich. The Lord blessed the work. The church was revived, and 27 brought to Christ. Two of this number were men 75 years of age."—Geo. W. Bates.

R. W. Roberts, who has been located at Canby, Minn., has made arrangements to re-enter the evangelistic field, and has open dates. He spent seven years with the American Sunday School Union, three of which were as state evangelist in Minnesota.

Myron J. Smith and daughter recently closed meetings at East Shelby, and Millville, N. Y., which were remarkable in many respects. At East Shelby, there were 23 men converted, and only 2 children. Miss Smith acts as pianist, soloist, and children's worker.

Hart and Magann have been holding a campaign in Elgin, Ill. At the first invitation given to the church members for reconsecration, almost the entire audience responded. The report states the indications point to a sweeping revival.

George T. Stephens and party closed a successful campaign at Bellevue, O. The city had not had a real spiritual awakening for years. Church members were revived and souls saved. The party next went to Scottsdale, Pa.

James B. McClure writes: "We closed a successful meeting in Middle Octoraro Presbyterian Church near Quarryville, Pa. We planned to stay three weeks, but the interest caused the churches uniting to extend the campaign another week. 83 confessed Christ."

Mrs. William A. Sunday, met with the "committee of 100" in regard to the campaign to be held in Chicago, and it was decided that Mr. Sunday's coming to Chicago should be changed from Jan. 1, 1917, to Sept. 24, 1917, that Mr. Sunday might go to New York City in January of that year.

L. H. Thomas and wife closed a meeting at Lewistown, Ill., after which they spent two weeks resting, and returned to McLean, Ill., for further work. They are assisting evangelist Lund, but will have open dates after Feb. 1. They may be addressed at 2330 York St., Des Moines, Ia.

John S. Hamilton and party closed a successful campaign at Hastings, Neb., with 1,772 recorded decisions. The whole community life was altered, both socially and civically. One result of the meeting will be the organization of a Y. M. C. A. The party next went to Shelbyville, Ind.

Charles Reign Seoville held meetings during January at Emporia, Kan. The tabernacle was crowded to capacity. The second Sunday of the meetings, 642 people went forward. In five invitations, 1,317 responded. Many of the students at the normal school and college were converted.

"I have just closed a very good revival at Jetmore, Kan. An epidemic of grippé hurt

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the meetings some, yet there were some good conversions, and the membership of the church was greatly helped. Rev. A. Owen continues to assist in the work."—A. John Fitt.

C. Fenwick Reed sends a new report of meetings held last July and August, in Indianapolis, Ind. Hundreds of church members were reclaimed, and consecrated to God; there were many conversions besides. He encourages pastors to try a union summer campaign this next season.

Gypsy Smith, Jr., and party held a meeting in Macon, Ga., beginning Jan. 2. Twenty-four churches cooperated. The personnel of the party is Gypsy Smith, Jr., evangelist; S. M. Smith, assistant; Miss Helen Henderson, women's worker; Forest Cole, leader of music; and Mrs. Baxter Ware, pianist.

Burke and Hobbs closed a tabernacle meeting at Eldorado, Ill., which resulted in 500 conversions. The M. E. Church found it necessary to have the building enlarged to make room for the increased Sunday-school, and the Baptist church built a tabernacle for the men's bible class.

"The Green Evangelistic Party conducted meetings in Cresbard, S. Dak., during the first three weeks of December. Regardless of a great adversity stirred against the party, in the breaking of a contract by a Congregational preacher, many surrendered their lives to God, and the church in general was stirred and drawn closer to the Master.—E. B. Parrott, pastor M. E. Church.

The Nelson Evangelistic Party was working in three places in January. Mr. Nelson, assisted by Mr. and Mrs. G. H. Clark, were at Clarks Grove, Minn. Rev. A. C. Brackett (associate evangelist and advance man) was at Mason City, Ia.; and F. F. Leonard and wife were at Melcher, Ia. Recently the party closed a good tabernacle meeting at Popejoy, Ia., and in February they will be at Waupaca, Wis.

Mitchell and Preston write from Pinckneyville, Ill., as follows: "The Lord has certainly blessed us and given us great victories in our meetings at Jonesboro, Patoka, and East St. Louis. We began Jan. 2, at Pinckneyville, in the M. E. Church, and already the Baptists and Presbyterians are joining in the united efforts, and crowding the church. It looks like a big harvest for the Master."

The annual Bible conference and meeting of the Brotherhood of Rescue Mission Superintendents of America, was held Jan. 16-23, at the City Rescue Mission, Grand Rapids, Mich. A number of prominent speakers were present, including Mel Trotter, Dr. James M. Gray, Paul Rader, Peter Quartel, Dr. Harris H. Gregg, W. R. Moody, George R. Stuart, and Lucky Baldwin.

Robert E. Johnson closed a successful meeting at Red Bank, N. J., with 1,088 decisions for Christ and many reconsecrations. The many special services for different organizations brought out large crowds of people who occupied reserved seats in the tabernacle. Red Bank is a suburb of New York City. Many prominent men were among the converts. Mr. Emmet, who formerly was organizer for Billy Sunday, is now associated with Mr. Johnson in the same capacity.

The Lemon Hill Association has been conducting meetings Sunday evenings in the Garrick theater, Philadelphia, with an attendance of 1,500 or 1,600. The attention of the public is attracted by music and large posters announcing the meetings. The sermons are preached by Dr. James B. Ely. At the request of Dr. Ely for showing of hands of strangers, there are usually about 100 respond each evening. Students of Princeton Theological Seminary are also regular attendants and contribute to the music. An inquiry room is conducted after each service. Visitors to Philadelphia will find a warm welcome at the meetings.

Dr. Henry W. Stough closed a campaign in Buffalo, N. Y., on Dec. 19, with more than 6,000 professions. The meetings lasted seven weeks, and the tabernacle accommodated 8,000 people. It was not large enough on Sundays. There were some remarkable conversions, including two saloon keepers and several bartenders. On Sunday afternoon, more than 7,000 men pledged themselves to fight against the saloon. There is hardly a church in Buffalo that did not have additions from among the converts. Dr. Stough began a series of meetings in Atlantic City, Jan. 2. The increasing work made it necessary to add another member to the party.

W. H. Hamilton, a lawyer of Sigourney, Ia., writes as follows: "My gospel team closed a meeting at Williamsburg, Ia., with over 100 conversions, and more reconsecrations. The Sigourney gospel team, which I have been leading this past summer has won over 1,000 people, and the teams organized by us, that have gone out and held meetings, and organized other teams, have won an additional 1,500 souls. I have more calls than I can possibly answer. Nearly all of these new converts are within our own county. We cannot work so well in the winter, because we go back and forth and work at home during the day, and hold meetings at night."

Harry Dixon Loes writes as follows: "Our four weeks union meetings in Innisfail, Alberta, Canada, were a blessing and inspiration to the whole town and community for miles around. We had delightful weather. In January I shall

return to the States to take up work. We are now in the second week of a promising revival at Maple Creek, Sask."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

G. K. Ackley—Feb. 6, Newcomerstown, Pa.
A. Lee Aldrich and Vom Bruch Brothers—Feb., Albert Lea, Minn.
L. M. Aldridge and party—Feb., Winfield, W. Va.; Mar., Dorothy, W. Va.
Chas. F. Allen—Feb., Honesdale, Pa.
George Wood Anderson—Feb., Columbus, Ohio.
Ralph Atkinson—Feb. 6-20, Wilkinsburg, Pa.; Feb. 20-Mar. 5, Canonsburg, Pa.; Mar. 5-19, Carnegie, Pa.; Mar. 19-Apr. 2, McKeesport, Pa.; Apr. 4-6, Rockford, Ill.; Apr. 19-30, Lewistown, Mont.
E. H. Baker and party—Until Feb. 14, Westville, N. J.
Mrs. Daisy D. Barr—Feb. 13, Lebanon, Ind.
Bassett and Cramer Party—Feb., Carnegie, Pa.
George W. Bates—Feb. 6-27, Cedar Springs, Mich.
J. Ritchie Bell—Feb. 6-27, Lynn, Ont.; Mar. 5-26, Picton, Ont.
Hay Bell and Joe Lauderdale—Feb., St. Louis, Mo.; Mar., Centerville, Kan.
W. E. Biederwolf party—Feb., Allentown, Pa.; Feb. 27, Norristown, Pa.; Apr. 21, Plainfield, N. J.
Chester Birch—Feb. 2, Georgetown, O.; Feb. 17, Ulrichsville, O.; Mar. 19-Apr. 2, Athol, Mass.
Bodell and Maxwell—Mar., Chattanooga, Tenn.
H. W. Bromley party—Feb., Marshall, Mich.; Feb. 6-Mar. 11, Seely, Ia.
A. M. Bruner—Until Feb. 6, Hartford, Conn.
E. J. Bulgin—Feb., Washington, Ind.
Mr. and Mrs. Benj. F. Butts—Feb., Medina, N. Y.; Feb. 27, Ashland, Ky.; Mar. 26, Canton, N. Y.
Champion and Schmidt—Until Feb. 13, South Bend, Ind.
Chapman-Alexander Party—Feb., Washington, Pa.
Byron J. Clark Party—Until Feb. 15, Salina, Kan.; Feb. 18-Mar. 20, White Cloud, Kan.
Coale and Fisher—Feb., Birmingham, Ala.; Mar., Galveston, Tex.; Apr., Coleman, Tex., and Austin, Tex.; May, Tulsa, Okla.
H. T. Crossley—Until Feb. 6, Brantford, Ont.; Feb. 13-Mar. 5, Cookstown, Ont.; Mar. 12-26, Cayuga, Ont.; Apr. 5-23, Toronto, Ont.; Apr. 30-May 14, Guelph, Ont.
Burke Culppeper—Feb. 1, Lebanon, Tenn.; Feb. 16, Conway, Ark.; Mar. 1, Pulaski, Tenn.; Mar. 15, Harrisburg, Ark.; Apr. 2, Mt. Pleasant, Tenn.; Apr. 16, Van Buren, Ark.
F. O. Cunningham—Feb., Dover, Del.; Mar., Ansonia, Conn.
Currie-Peters—Feb. 1-27, Marlboro, Mass.
A. B. Davidson—Feb. 6-Mar. 5, Salisbury, Md.
E. Davidson—Feb. 20, Bridgewater, Mass.
R. Dow—Feb., Chicago, Ill.
R. C. Eddins—Until Feb. 6, Versailles, Ill.; Feb. 13-Mar. 5, Jacksonville, Ill.
John W. Erskine—Feb. 9, New Lathrop, Mich.; Apr. 12-30, Grand Haven, Mich.
Fenton-Joy Party—Until Feb. 13, Kane, Pa.; Feb. 15-Mar. 12, Randolph, N. Y.; Mar. 14-Apr. 9, Brockton, N. Y.
Clyde Lee Fife Party—Feb. 2, So. Pasadena, Calif.; Mar.-Apr., Pomona, Calif.
A. A. Fletcher Party—Until Feb. 20, Witt, Ill.
G. W. Forman—Feb., Corvallis, Ore.; March, Harrisburg, Ore.
El J. Forsythe Party—Feb., Detroit, Mich.; Mar.-Apr., Lamar, Colo.; Apr.-May, Burlington, Ia.
Franklin-Leonard Party—Until Feb. 6, Lockridge, Ia.; Feb. 8, Milton or Harrisburg, Ia.
R. W. Frary—Feb. 13, Benton, Ill.
Mr. and Mrs. A. D. George—Feb., Salisbury, Md.; Apr., Manson, Ia.
Chas. R. Goff Party—Feb., Bedford, Ia.
S. D. and B. W. Goodale—Feb. 6-Mar. 5, LaPlata, Mo.; Mar. 12-Apr. 9, Royal Oak, Mich.
J. Clarence Green and C. B. Clark—Feb., Detroit, Mich.
C. A. Gunder Party—Feb., Glenwood, Ia.
W. W. Hall—Feb., Sidney, O.
John W. Ham—Feb. and Mar., University of Chicago; Apr., Chattanooga, Tenn.
Ham-Ramsay Party—Until Feb. 19, Corpus Christi, Tex.
John S. Hamilton Party—Feb., Shelbyville, Ind.; Apr. 9, Gary, Ind.
Hart and Magann Party—Feb., Elgin, Ill.; Feb. 20, Batavia, N. Y.; Mar.-Apr., Troy, N. Y.
Walt Holcomb Party—Jan. 30, Marion, Ind.
I. E. Honeywell Party—Feb., Shamokin, Pa.; Feb. 20, Rome, N. Y.

Thos. Houston—Jan. 30, Carmichael, Pa.; Feb. 26, Roscoe, Pa.; Mar. 3, Coal Center, Pa.; Mar. 11, Paterson, N. J.
Johnston and Fraser—Jan. 30, Spooner, Wis.; March 1, Manley, Ia.; March 26, Preston, Ont.
Bob Jones Party—Feb., Aurora, Ill.; Feb. 20, Connelville, Pa.; Apr. 9, Gloversville, N. Y.
C. G. Jordan Party—Feb., Kewanee, Ill.; Feb. 20, Tonawanda, N. Y.
C. A. Kemp—Feb. 1-20, Smith Center, Kan.
H. D. Kennedy—Feb., Grinnell, Ia.
G. A. Klein—Feb., El Reno, O.
Frank E. Lindgren—Until Feb. 6, Ashland, Neb.
Oscar Lowry and party—Until Feb. 6, Clarinda, Ia.; Feb. 13-Mar. 12, McCook, Neb.
Joseph C. Ludgate—Until Feb. 20, South Bend, Ind.
E. P. Lyon—Feb., Ripon, Calif.; Mar.-Apr., Manteca, Calif.; May, Lathrop, Calif.
Milford H. Lyon Party—Feb., Wilmington, Del.; Feb. 20, Spokane, Wash.; May 14, Brockton, Mass.
J. W. Mahood—Until Feb. 16, Bowling Green, O.; Feb. 18-Mar. 7, Fairmont, W. Va.; Mar. 5-28, Man-nington, W. Va.
Frank Mathis and Party—Feb. 11, Medford, Ore.; Mar. 17, Klamath Falls, Ore.
E. C. Miller—Feb. 13, E. Palestine, O.
Frank A. Miller—Feb. 27, Cincinnati, O.
Charles Minch—Until Feb. 6, Bishopville, N. Y.
Mitchell and Preston—Until Feb. 20, Vienna, Ill.
Mr. and Mrs. Geo. Moody—April 2-23, Galesburg, Ill.
W. C. Moorman—Until Mar. 5, Ingalls, Kan.
E. E. Nance and Party—Until Feb. 13, Glasco, Kan.
E. R. Nattager—Mar., Brookline, Mass.; Apr. 27, Paul, Minn.
Nicholson-Hemminger Party—Feb., West Philadelphia and Darby, Pa.
Don W. Nichols—Feb., Indianapolis, Ind.; Mar., Connersville, Ind.; Apr., Rushville, Ind.
W. Olinson Party—Feb. 2, Paris, Ill.; Mar. 15, Belvidere, Ill.; Apr. 9, Adair, Ia.
French Oliver Party—Feb. 13, Sioux Falls, S. D.
Misses Emma Paige and Madeline James—Until Feb. 20, Frankville, Ia.
Miss Sara C. Palmer and Party—Feb., Milton, Pa.
Mar., Newcastle, Pa.; Apr.-May, Clifton Springs, N. Y.
L. K. Peacock—Feb. 13, Punxsutawney, Pa.
J. J. Pease—Feb., Blue River, Wis.
W. A. Pugsley—Feb., Eden, N. Y.; Mar., Potsdam, N. Y.; Apr., Mexico, N. Y.; May, Bennett, N. Y.
Rayburn and Laraway—Feb. 13-Mar. 12, Kinsley, Kan.; Mar. 12-Apr. 16, Monroe, Wis.
Londy P. Reed—Until Feb. 20, Celina, O.
Milton S. Rees—Feb., Greenfield, Mass.; Mar., Detroit, Mich.
F. E. Rimanoczy—Until Feb. 11, Bolivar, N. Y.; Feb. 13-Mar. 6, Hornell, N. Y.; Mar. 8-29, Millville, N. Y.; Apr. 2-16, Solida, N. Y.
Rum and Rucker—Until Feb. 20, Cameron, Mo.; Feb. 20-March 12, Madison, Neb.
Arthur H. Sargent—Feb. 8-20, Ossipee, N. H.; Mar. 7-19, West Concord, N. H.
Harold F. Sayles—Until Feb. 6, Ortonville, Mich.; Feb. 8-29, Sparta, Mich.; Mar. 26-Apr. 11, Grand Rapids, Mich.
Chas. Reign Scoville Party—Feb., Emporia, Kan.
R. R. Sheriff and Party—Feb., Beilington, W. Va.
F. E. Smiley—Feb., Denver, Colo.
Gypsy Smith, Jr.—Feb., Somerville, N. J.; Mar., Troy, N. Y.; Apr., Long Branch, N. J.
Lewis E. Smith—Feb. 2-13, Wakefield, Mass.; Feb. 16-27, Mavnard, Mass.; Mar. 1-12, Gorham, N. H.; Mar. 15-26, Ashland, Mass.
Myron J. Smith—Feb. 6-27, Mecklenburg, N. Y.; Mar. 5-Apr. 16, Middlesex, N. Y.
Reuben S. Smith—Feb. 20, Machias, Me.; Feb. 22-Mar. 5, Trenton, Me.; Mar. 8-19, Bridgewater, Me.; Mar. 22-Apr. 2, Athol, Mass.
Geo. T. Stephens Party—Feb., Scottsdale, Pa.; Feb. 13, Cadillac, Mich.
H. L. Stephens Party—Feb., Miamisburg, O.
H. S. Stoner—Feb., Hartsville, O.
Henry W. Stough Party—Feb., Atlantic City, N. J.; March, Tampa, Fla.; April 30, Knoxville, Tenn.
Wm. A. Sunday Party—Feb., Trenton, N. J.; Feb. 20, Baltimore, Md.
Franklin W. Swift—Jan. 23, McKeesport, Pa.; Feb. 15, Mason City, Ia.; March 7, Mt. Gilead, O.; March 26, Boulder, Colo.
Taylor and Rush—Feb., Topeka, Ind.
Daniel S. Toy Party—Feb., Knightstown, Ind.
E. B. Westhafer—Feb., Piqua, O.; Mar., Cassopolis, Mich.; Apr., Waynesville, O.
Charles Weigle Party—Feb., Lewistown, Pa.
Owen O. Ward—Feb. 6, South Bend, Ind.; Feb. 13, Wilkes-Barre, Pa.; Feb. 20, Lima, O.; Feb. 27, Moline, Ill.
Willis and Lytle—Until Feb. 13, North Branch, Mich.; Mar. 14-April 2, Le Mars, Ia.
E. L. Wolsiagel—Until Feb. 15, Moultrie, Ga.; Feb. 20-Mar. 12, Asheville, N. C.; Mar. 19-Apr. 9, Atlanta, Ga.; Apr. 16-May 7, Charlotte, N. C.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray: Dr. Gray spent a week in the East under the auspices of the Extension Department, arranging with Mr. Buckalew and Mr. Page for the organization of a number of weekly Union Bible Classes. He lectured in Elmira, N. Y., and in Wilkes-Barre, Hazleton and Berwick, Pa. During the trip he also conducted the Union Bible Class at Pittsburgh in the absence of Mr. Gosnell, the regular teacher.

Dr. Fitzwater: Dec. 17, Union Bible Class, Pittsburgh, Pa. Dec. 18, Jan. 8, 15, Union Bible Class, Moody Church, Chicago, Ill. Jan. 2, Covington, O, morning and evening; West Milton, O, afternoon; addressed Federated Bible Classes.

Dr. Russell: Jan. 8, 15, Union Bible Class, Moody Church, Chicago, Ill. Jan. 2-7, Cedar Rapids, Ia., First Presbyterian Church.

Mr. Gosnell: Jan. 14, Union Bible Class, Pittsburgh, Pa.

Mr. Sutcliffe: Dec. 18, Union Bible Class, Moody Church, Chicago, Ill.

Mr. Ketchum: Jan. 2, Woodlawn United Presbyterian Church, Chicago, Ill., morning and evening.

Mr. Ralston: Jan. 11, Union Bible Class, Roseland, Ill.

Mr. Sellers: Dec. 18, Jan. 8, 15, Union Bible Class, Moody Church, Chicago. Dec. 19, Swedish Evangelical Free Mission, Immanuel Norwegian Lutheran, Chicago. Dec. 26, Normal Park Baptist, Chicago, evening, Dec. 28, Buena Park Memorial Presbyterian, Chicago. Jan. 9, Community Center, Winnetka, Ill., evening.

Mr. Hammontree: Jan. 1-15, Oak Park (Ill.) M. E. Church, evenings.

Miss Johnson: Dec. 18, Jan. 8, 15, Union Bible Class, Moody Church, Chicago, Ill.

EXTENSION DEPARTMENT

The Extension Department reports the following workers as having been placed during the past month: R. M. Hickman, J. Walter Field, C. A. Jones, L. W. Breaw, W. J. Thomson, W. J. Troy, C. E. Faust, Harold Coffin, F. A. Geisenheimer, A. R. Shaw, in special meetings; Rev. Charles D. Todd, at Webberville, Mich., and Rev. W. W. Ketchum at the Shady Avenue Presbyterian Church, Pittsburgh, Pa.; Miss L. M. Campbell with evangelist Oliver C. Johnson; Bertha L. Roesler and Irene Mit-

tlestadt at the Maywood Orphanage, Chicago, Ill.; Mrs. Anna M. King, at Mt. Carroll, Ill., Home for Old Ladies; Bessie Williford, mission worker in Aurora, Ill.

Field Workers: Mrs. Frances C. Allison, Bob Jones Party, Aurora, Ill.; George E. Guille, Sumner Avenue Baptist Church, Brooklyn, N. Y.; John C. Page has begun leading a circuit of four Bible classes located at Elmira, N. Y., Hazleton, Wilkes-Barre and Berwick, Pa. These classes were introduced by a two-day Bible conference at which Dr. Gray and Mr. Page were the teachers.

APPRECIATION OF MR. SELLERS

Mr. Sellers was one of a party of Sunday-school workers who represented the International Sunday School Association in a two weeks' tour through the southern states, November 2-16, 1915. The following letter speaks for itself:

"Dear Friends:

"Representing Mr. E. K. Warren, President, and Mr. Fred A. Wells, Chairman, of our International Sunday School Association, and, indeed, our entire Committee, as well as myself personally, I wish to express to you our hearty appreciation for your splendid generosity and kindness in loaning to us your Mr. E. O. Sellers for the two weeks of Sunday-school tours through the Southern States.

"Mr. Sellers' services were exceedingly valuable, not only in the matter of singing but also in speaking and in managing the details of the tour. It is a very choice contribution that you have made, and I am sure the Sunday-school work in all the places visited, and the cause we love have been greatly strengthened through the service rendered by Mr. Sellers.

"It was a joy to be associated with him; he is a brother beloved.

"Sincerely yours in the Work,

"Marion Lawrance,
General Secretary."

A GLAD SURPRISE

At the graduating exercises of the Class of December, 1915, a glad surprise was given to the trustees and faculty by the presentation to them of a package accompanied by the letter which follows:

Dear Dr. Gray:

The members of the December Class, 1915, herewith present to the Trustees of the Moody

Bible Institute promissory notes and cash, aggregating the sum of \$1,560, to be used for the erection and furnishing of the room in the new Administration building designated in the architect's plans as "The Prayer Chapel."

We do not feel that by making this gift we are in any sense repaying our debt of gratitude or that we are even freeing ourselves of our obligation to the Institute, because the result of spending two years here under the ennobling influence of its instructors is one which will vitally affect the remainder of each of our lives. Therefore, we make this presentation this evening simply as an earnest of what we hope to do, and as an indication of the fact that we realize our lifelong indebtedness to the Institute.

May this gift be accepted as a manifestation of our gratitude to God, who founded the Institute and led us here; as a token of our love for our instructors who have so faithfully labored with us; and lastly we pray that in some way it may serve as a testimony to Christian young people of the value and benefit of the training to be received here.

We leave with you this parting gift, trusting that we shall ever be loyal "Laborers together with God."

(Signed) December Class, 1915,

Harry B. McClanahan,
Theron M. Kingsley,
Margaret G. Duncan,
Lucia Hammond,
Executive Committee.

To the Rev. James M. Gray, D. D.,
Dean and Executive Secretary
of the Moody Bible Institute of
Chicago.

When the package and letter were presented to Dr. Gray, he was presiding in the absence of the President, Mr. Crowell, at the public graduating exercises held in the Moody Church. He arose and announced the gift to the audience, reading the letter and commenting upon it. He said it was the first time he had ever been called upon to perform so pleasant a duty in the history of his official connection with the Institute. Every Wednesday of the year the bulk of the student body had met with him for a few moments at the close of his lecture, to supplicate the throne of grace for the much-needed Administration Building to be given to the Institute this year; "and now," he added, "the members of the graduating class have done all that lies in their power to answer their own prayer."

He then suggested that the trustees and the members of the faculty and business staff who were present, together with all the student body other than the graduating class and any other friends in the audience who desired to express their gratitude to the class and their thanksgiving to God for this gift, to stand.

The large audience at once arose to their feet and under his leadership gave the graduating class the Chautauqua salute.

Dr. Townner then led in the doxology, during which the graduating class arose and remained standing with the others, while the Rev. Mr. Pope led in a prayer of praise and thanksgiving. At its close the whole audience broke out in the hymn beginning.

"Blest be the tie that binds
Our hearts in Christian love."

Dr. Gray then proceeded with the graduating address, which the class had asked him to give, and which was based on the class motto, "We are laborers together with God."

DEDICATION OF THE Y. M. C. A. COLLEGE AT CHICAGO

At the dedication of the Y. M. C. A. College, Nov. 30, the Institute was represented by Rev. Howard W. Pope and Mr. E. B. Bucklew. President H. P. Judson, of the University of Chicago, extended the greetings of other educational institutions; and President Abram W. Harris, of the Northwestern University, presided at the luncheon which was given at the Quadrangle Club. Professor Lynn H. Hough, of Garrett Biblical Institute gave an address on "The Training Essential to the Religious Leader of the Present Day," while Dr. John R. Mott spoke on "The Demands of the Present Age in Leadership."

Dr. Mott has just returned from a trip around the world, and his graphic description of the waste of human life in the European war and the demand for trained workers which will follow the war, made a profound impression and emphasized strongly the urgent need of leadership which all educators are facing. The college has about 150 students and a faculty of twelve.

Three members of the staff of the Moody Bible Institute were formerly engaged in Y. M. C. A. work, and the relations of the two institutions promise to become very close and cordial. We have many things in common, and we hope to be mutually helpful in the future.

PERSONALIA

Benjamin Franklin, '97, is pastor of the Park Memorial Baptist Church, Springfield, Mass. David L. Stoltz, '12, of Weyanwega, Wis., was ordained Baptist minister, Nov. 4, 1915.

Bertha H. Sawhill, '10, expects to take up work as nurse at the Elizabeth Steel Magee Hospital, Pittsburgh, Pa.

Charles E. Myrick, '10, has changed his address from Scarey to Bentonville, Ark., where he is now pastor of the Baptist church.

Arthur Wade Littrell, '11, is pastor of the New Baptist Temple, Warsaw, Ind., a splendid edifice, dedicated Nov. 7, 1915.

F. E. Stemme, '12, began his work as pastor of the First Congregational Church, Little Rock, Ia., Nov. 1, 1915.

Joseph Blackmore, '11, pastor of the M. E. Church, Ruby, Mich., will be assisted in his special meetings by Mae Adams, a former student of the Institute.

C. Grace McSparran, '06, has been a member of evangelist R. E. Johnson's party since January, 1915, having charge of the neighborhood prayer-meeting work, and extension work among business women.

William L. Lightfoot, '12, was appointed pastor of the First Methodist Episcopal Church (South), Dimmitt, Tex., by Bishop James H. McCoy at the recent session of the Northwest Texas Conference.

Matt S. Gallagher, '11, was called to Chicago from Porter, N. Y., owing to the illness of his sister, Mrs. David Haavind. While here he preached at the First Baptist Church of Austin.

Earnest J. Houghton, '08, pastor of the Presbyterian Church, Hinsdale, Ill., has refused a call to the Sixth Presbyterian Church, Chicago. The Hinsdale church are rejoicing over the decision of their pastor.

A. Murriman, '93, formerly pastor of the Presbyterian church at Valley, Neb., has given up the pastorate of that church in order that he may be near his invalid mother who is in the hospital.

Charles N. Franklin, '06, of South Glens Falls, N. Y., writes that they are having the greatest revival ever known in that place. The evangelist, Edgar A. Wollam, was a former student of the Moody Bible Institute.

William G. Evans, '07, pastor of the Third Street Baptist Church, Dayton, Ohio, reports that the past year they have had 135 additions to the church; 99 by baptism, 15 by letter and 21 by experience. They have also cleared the church of a debt of \$1,519.83.

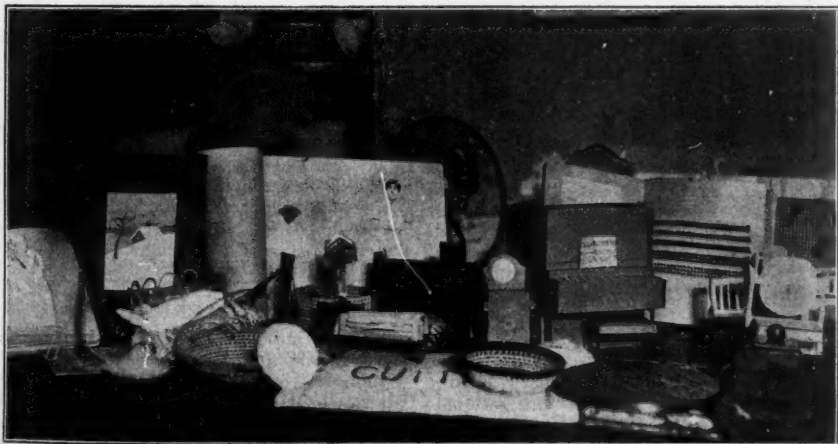
John H. Wright, '00, is doing Sunday-school work in six counties in Tenn., under the Presbyterian Department of Sabbath-school and Missionary Work. He has seven churches and chapels where he preaches once each month.

H. E. Sayles, '92, pastor of the Reading Baptist Church, Reading, Mich., states that "at the young people's banquet at Haslet, Mich. (State Convention of Free Baptists) nearly every speaker was a former student of the Moody Bible Institute and they all had the right ring."

Frances A. Roberts, '07, who for three years labored as missionary among the "mountain whites" of Tennessee, and later taught in Tilton College, Austin, Tex., sails for Africa within a few months, under the auspices of the Africa Inland Mission, in whose office she is now working (2244 North 29th St., Philadelphia, Pa.).

C. W. Hudson, '03, after leaving the Institute completed a course in the Southern Baptist Theological Seminary, spent seven years in the Allegheny Mountains of Maryland as a missionary for the State board, and held pastorates at Thomaston and Linden, Ala. and Atlanta, Ga. He is now pastor of a large country church at Achilles, Va.

Eugene E. Stocking, '07, is engaged in regular colportage and Sunday-school missionary work, and writes: "I enjoy it and the Lord is blessing me in it. Many along the highways



A small corner in a term exhibit of the Sewing and Hand Work Classes of the Moody Bible Institute, 1915



The above copy of "The Sower" was made from a stained glass window in one of the Moody Bible Institute buildings. It was first drawn, then changed into a piece of stencilling, by a member of the April Hand Work Class, whose daily work brought this window constantly before her eyes.

and byways of Northern California testify to the blessings which God brings them through the Colporteur."

David A. Sellers, '13, pastor of the Reformed Church at Tamms, Ill., says the work has been very hard, but the Lord is opening up the way and giving victory. Mr. Sellers has another charge at Mill Creek, Ill., where he recently held a week's special meetings and was well pleased with the results.

Mary Adelaide Grace, '02, is now located at Detroit, Mich. Since leaving the Institute she has been employed as Bible teacher in a Y. W. C. A. and a Presbyterian Mission school in Missouri, and also taught large Bible classes following the "Billy Sunday" meetings at Columbus, O.

C. R. Haudenschild, '94, evangelist, writes: "We are busy in our chosen work, and have seen thousands coming to Christ. We have had only three weeks' rest since starting the work in the fall of 1914, and see no stop until July, 1916. We are now engaged in a great meeting here at Pittsburg, Kan."

Violet M. Roberts, '06, whose special work is that of assistant pastor and educational director, has served the South Congregational Church, Middletown, Conn., the First Congregational Church, Moline, Ill., and the Christ Presbyterian Church, Chicago. She is now

at home helping care for an aged father who is ill.

Chester Elwin Green, '09, writes from San Francisco, Cal.: "I have been in the work with Evangelist N. S. McClurken constantly since leaving the Institute and the Lord has rewarded our efforts with several thousands of souls. The training I received at the Institute has been a wonderful help to me in my work."

Louis Charles Hafner, '05, pastor of the Methodist Episcopal Church, Goff, Kan., writes: "I often think of the Institute and how it helped me in the service of the King. One of the comforting thoughts when things are dark and hard is that each Friday the students at Moody pray for the old students and their work." God has greatly blessed Mr. Hafner both in his church and in his home life.

A. W. Farnham and wife, '11, have resumed their work in the mountains of Kentucky at Rousseau, Breathitt County, after an absence of three months at the bedside of Mrs. Farnham's mother, who passed away December 4, 1915. They labored just thirteen months in this needy field, and have been more than repaid by slow but sure changes seen in the lives of those with whom they come in contact, besides the souls God has given them.

Gertrude E. Snively, '13, missionary, located at the Hai Ju Mission Station, Hai Ju, Korea, concluded the report of her first year's work as follows: "I praise God for answered prayer, guidance and the privilege of joy in His service again on the field, and the marvelous way in which God has been caring for His own work. Truly our Father does 'exceeding abundantly above all we ask or think.'" Her second year's report is likewise full of praise and thanksgiving to God.

BORN

To Mr. and Mrs. Wesley P. Pearce, '13, at Blue Island, Ill., December 29, 1915, a daughter, Phyllis Evelyn.

To Mr. and Mrs. H. Edwin V. Andrews, '04, at Chung King, W. China, November 21, 1915, a son, Albert Cornelius.

To Mr. and Mrs. L. E. Kuhns, '13, at Fairfield, Ia., December 19, 1915, a son.

To Mr. and Mrs. Joseph E. Kirkwood, '00, at Reynoldsville, Pa., December 24, 1915, a daughter, Clara Elizabeth.

MARRIED

Henry Dudley Clarke, '13, to Miss Mame Geist at Shamokin, Pa., December 28, 1915.

John H. Geiser, '11, to Miss Clara Grady at Bluffton, O., October 24, 1915. At home in Sterling, O.

Miles L. Wagner, '13, to Edith Helen Faust, at Cattaraugus, N. Y., January 1, 1916.

The Bible Institute Colportage Association

NEVER MORE BLESSED IN CHRISTIAN WORK

Wautoma, Wis.

I feel that I must also tell you something of how I appreciate the "book missionary" work. It was a long time before I got started, as I was kept back all the time during the summer months. I can surely say that after I "waded" into it right, I have never been more blessed in Christian work, than in this house-to-house canvassing with these (Moody Colportage Library) books. I find that the people are just anxious for these books, and there is such a great opportunity to preach occasionally, and to do personal work. The financial part does not bother me a great deal, as I am not in this work for the money, but for the spreading of the gospel, but as to the money income, I can make more at this work than I could while working on the farm.

A. K.

A MODERN WILLIAM CAREY

How an Illinois Village Cobbler Improves His Opportunities

I am a shoemaker and have a small shoe-store. During the day my time is taken up in repairing shoes, although there are always spare minutes. At night I am free and give my time to tract work. I have a room apart from the store and shop, and in that room I have a large writing desk, a counter, a fine glass show case and one wall case. This room I have altogether given for tracts. I keep a large assortment, and the Lord has certainly blessed this work. If in any way I could be more useful, I would be only too glad to do so. I am sure there is nothing more pleasant than to win souls for Christ.

If in any way you think I can be useful by selling books or mottoes, I am willing to give all my spare time to this work. One of the troubles of today is that money is very scarce. We too are pressed, but I have faith in God and He surely will provide, for the cause is right.

(Copy of letter received after he had placed an order).

The order was received by me in good condition, this morning. You sent me a fine assortment of books, and I am well satisfied. Thanks for the free tracts; they are good. The placards and posters are hanging up in the store so everybody can see them. I hope I may be able to send soon for a larger order of books.

E. VAN K.

PREACHING AS TO DYING MEN

An Appreciative Letter from Mr. and Mrs. Ralph C. Norton

15 Strand, London, W. C., England.

We cannot fully express our gratitude to you for the deep interest you have taken in our work, and for the great assistance the Colportage Library books have been to us.

We have heard from some Belgian soldiers to whom we sent some of your books, and they have been wonderfully helped by them. Also they continue to be of the greatest blessing to the men in the hospitals. Several of the men have read them through, and have asked for others. We shall probably see but little of the actual results from the reading of these books, but we know they are sure to follow.

We have just closed a five weeks' campaign in the Y. M. C. A. huts in and near Chatham, and there were some 1,400 or more conversions, some most notable ones. Ofttimes the men were leaving for the front on the morning after, and we know some of them have since been killed.



Do the street cars of your town carry the gospel message in print? They may, at reasonable cost. Investigate, if you believe in publicity for God's Word.

THANK YOU! AMEN!

Coolidge, Kan.

I want to say, as an appreciation and encouragement of the good work you are doing, that I consider your line of books to be the purest and best of any I have ever handled and I hereby extend to you my appreciation and heart-felt thanks, wishing you Godspeed and extending to you an interest in my prayers for success. It is appalling the great amount of false teaching to be found everywhere in our fair land. God grant that we may overcome evil with good.

C. L. C.

LIVES OF PRISONERS CHANGED BY
READING GOOD BOOKS

Iowa State Penitentiary, Fort Madison, Iowa.

I am enclosing some testimonials that the boys have given me regarding the Moody Colportage Library books. The demand has increased until we circulated 390 copies last month. Also the religious books in the regular library are being more largely drawn than before.

One man told me that he had read "Calvary's Cross," with the tears streaming down his face. We advertise the books through the League of Christian Endeavor and it has resulted in a marked change in the conduct and conversation of its members. When I am out in a church again, I intend to buy some of the books for circulation.—(Rev.) I. T. H., Chaplain.

A SIGNIFICANT TESTIMONY

I write to commend the publications of the Bible Institute Colportage Association to pastors and Sabbath-school teachers who wish to increase the results of personal work.

While a pastor in Pittsburgh for more than fifteen years I distributed hundreds of these books in my daily calls. It was the custom of our session to give to all new members some book that bore on the deeper Christian life, thus emphasizing the fact of their consecration. In my calls the books were given out as occasion suggested, oftentimes with the result that they passed from hand to hand, and from home to home, until worn out with the reading.

I know of no better way to enlarge the results of personal work than by the wise distribution of such books as you are furnishing at so reasonable a cost.

ROBERT M. RUSSELL.

Former Pastor, Sixth United Presbyterian Church, Pittsburgh, Former President, Westminster College, New Wilmington, Pa., Teacher of Bible Doctrine, The Moody Bible Institute of Chicago.

AN ALTRUISTIC SUGGESTION

A correspondent in Houghton county, Mich., proposes to do colportage work in his vicinity and to apply the proceeds to the support of a native worker in India. Good!

ENCOURAGEMENT FOR PRISON BOOK
FUND DONORS

Poughkeepsie, N. Y.

We received from you a new consignment of books and are using them to good advantage. The prisoners in the county jail are very glad to have them, and we believe they are sowing seed that will bring forth fruit. Our meetings are still held regularly each month, and we often see the fruits of our labors. One Sunday afternoon three men who had been reading the books, left their companions and walked forward, knelt down and prayed aloud for forgiveness for their sins. Your gifts of books have been greatly blessed to many; and we are very thankful to have them to give out.

MRS. S. E. R.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of St. John, etc., have been sent out on account of the several book funds named, from Dec. 14, 1915, to Jan. 14, 1916, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:
 Pennsylvania, 165 books, 165 gospels.
 Illinois, 5 books, 10 gospels.
 Ohio, 235 books, 250 gospels.
 Indiana, 35 books, 50 gospels.
 Florida, 80 books, 60 gospels.
 Massachusetts, 175 books, 175 gospels.
 Georgia, 155 books, 165 gospels.
 Ohio, 90 books, 90 gospels.
 Maine, 40 books, 40 gospels.
 New York, 135 books, 130 gospels.
 Arkansas, 36 books.
 New Mexico, 100 books, 100 gospels.
 North Carolina, 12 books, 12 gospels.
 Kentucky, 235 books, 195 gospels.
 Iowa, 300 books, 150 gospels.
 West Virginia, 10 books, 10 gospels.
Mountain Book Fund:
 Kentucky, 100 books, 300 gospels.
 West Virginia, 13 books, 5 gospels.
India Book Fund:
 Dhond, 50 books.
Lumber Camp Book Fund:
 Minnesota, 350 books, 200 gospels.
Lodging House Book Fund:
 Illinois, 10 books.
Hospital Book Fund:
 Illinois, 25 gospels.
Seamen's Book Fund:
 Minnesota, 150 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from Dec. 16, 1915, to Jan. 15, 1916, inclusive:

Prison Book Fund:	
24 Contributions	\$ 86.55
Alaska Book Fund:	
1 Contribution	50.00
Lumber Camp Book Fund:	
1 Contribution	1.00
Military Camp Book Fund:	
4 Contributions	38.55
Mountain Book Fund:	
3 Contributions	5.50

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"Dear Brother in Christ: Some weeks ago I received through the mail four copies of your booklet, 'On the Length of the Times of the Gentiles.' I read it with great interest and then read it again and again and after much prayer I quoted, 'I find no fault in this man.' I laid it aside for some days and then read it again and again. Then I began wondering, 'Who is sufficient for these things?' I received several days ago several copies of your excellent booklet, 'The Coming of the Lord Draweth Nigh.' I have read it and am rereading it and propose then to study it through again with my wife. I have carefully studied the illustrations that you have given of the year day prophecies, and I want to thank you for the help and the light that you have given me upon this long time precious and interesting thing. I have read considerable upon the subject but this was absolutely new to me in several most interesting details. I am a Presbyterian pastor and shall pass on the solemn truth you have brought to my attention to my people."

"I thank you heartily for so kindly sending me the 4 copies of your booklet, 'Times of the Gentiles.' It is

exceedingly interesting and how it makes the heart warm to think He may come, **this very year!** I wonder if He will."

"I am impressed that God has given you this truth and can't but think it will be a great blessing to any one who would peruse it candidly and prayerfully."

"Thank you many times for the booklets, 'The Coming of the Lord.' To inquiring minds the subject matter of your booklet has been of intensest interest. Everywhere near here, and east 20 miles or so, where I had a week's Gospel meetings, your message has had, shall I say, the right of way."

Your little booklet has claimed more time and attention than any booklet its size I ever saw. I think I can say—and still it is pondered and sought for—"A genuine shock from which after these days I did not recover as yet, is the result of reading your recent tract, read it at one sitting and then with the Bible in hand, I am surprised beyond measure. I am not yet sufficiently sobered up to distill this very strong draught. But I rejoice secretly in my heart. It may be truth. O, how grand if you really have found the true key to unlock this marvelous mystery."

"I have read your tract twice. Read it aloud to Brother L. and I wish to express my appreciation of it. I, too, think there is a strong probability of its literal fulfillment. Since 'The wise shall understand' I think that there is clear teaching of not only about when our Lord will come, but just when He will come."

only we have the spiritual discernment to see it."

"The argument of the booklet is to my mind quite conclusive, and it is just what I have been expecting in these closing days. I am glad if the Lord is pleased to use you in the discovery and promulgation of such all important truths."

"Your marvelous booklet on the 'Times of the Gentiles' is finding eager readers."

"A booklet has come into my possession, 'The Coming of the Lord Draweth Nigh,' written and published by yourself, which exposition has taken hold of my heart, and it seems should be a mighty stream of blessing to the 'redeemed ones,' and as we have over 1,000 on our tract list (for we publish same), we are anxious to get it into their hands, for we feel sure He must come very soon. Can we buy same of you? and if we can, what is the price per 100 and by the thousand?"

"Now I do thank Him for the wonderful revelation of His word. He has given you and I want several of my friends to be able to examine the Word by the aid of what the Lord has given you, so that they may be drawn closer to Himself, and be more occupied with the spreading of the Gospel tidings while it is yet day. May the Lord of all grace richly bless you and use the little book to His honor and glory in the awakening of His people and the quickening of His church."

Address: C. J. Baker, 621 Wyandotte St., Kansas City, Mo., U. S. A.

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Sheet 8. The Kingdom of Heaven.
Sheet 9. The New Testament.
Sheet 10. The Kingdom of God.
Sheet 11. Church and Christendom.
Sheet 12. The Conjunction of Ages.
Sheet 13. The Final Week of Daniel.
Sheet 14. The Antichrist.
Sheet 15. The Spirit of Antichrist.
Sheet 16. The Midst of the Week.
Sheet 17. Rapture and Revelation.
Sheet 18. The Millennium.
Sheet 19. The New Heaven and Earth.
Sheet 20. The Imminence of His Coming.

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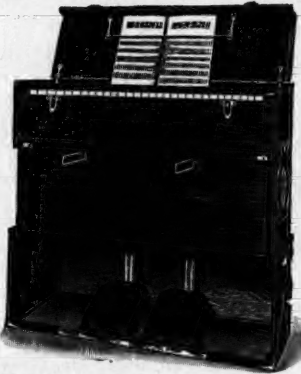
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(Continued from page 457.)

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PROPHECY AND LORD'S RETURN

(Continued from page 462.)

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SUNDAY-SCHOOL PROBLEMS

(Continued from page 472.)

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